Syn. 8. 54. 120

ENCHIRIDION militis christiani, whiche may be called in Englisshe, the hanlom weapon of a chrisken knight, replenished with many goodly and godly preceptes: made by the famous clerke ERASMVS OF ROTERDAME, and newly corrected and imprinted.

CVM PRIVILEGIO
ad imprimendum solum.



The booke speaketh.

TO please all sortes of men I do not passe
To please the good and lerned is a kayre thing
Yea, and these both, were more than couenant was
And more than I loke for who so the lernynge
Of Chryst doth sauoure, yt he lyke well al thinge
I seke no further, Chryste is myne Apollo
Onely strengthinge me to speake this that I do.

The prynter to the kaythfull reader.

THe mortall worlde, a feldc is of battayle
which is the cause that stryfe doth neuer fayle
Agaynst man, by warrynge of the fleisshe
with the dyuell, that alwaye tyghteth freshe
The spyrite to oppresse by false enuy
The whiche conflycte is contynually
Durynge his lyfe/and lyke to lose the feldc
But he be armed with weapon and sheldc
Suche as he houeth to a christen knyght
where god echone/by his Chryste choseth ryghte
Soole capitayne/and hie standarde to beare
who knoweth it not than this will teche him here
In his breuier/poynarde/or manuell
The loue shewyng of hygh Emanuell
In gyrynge vs such harneys of weere
Erasmus is the only turbysher
Scourynge the harneys/caukred and adusle
which neglygence had so lore fret with rusle
Than champyon receyue/ as thyne by ryght
The manuell of the true christen knyght.

Finis.

Presented by F. Seebohm
1895
109.95

Epistle.

¶ Erasmus Roterdame sendeth gre
cing to the reuerend father in chryst
(& lord) the lord PAVLE VOL-
ZIVS, the mooste religious AB-
BOT of the monastery, the whych
is commenlye CAL-
LED, HVG-
HES COVRTE.

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ALbe it mooste vertuouse fa-
ther, that this lytle boke, to
the whiche I haue gyuen
this name or tytle Enchiri-
dion militis chrystiani, whi-
che manye a daye ago I
made for my selfe onely, and for a certein
frende of myne beynge vtterly vnlerned,
hath begon to myslike & displeale me the
lesse, for as moche as I do se that it is alo-
wed of you and other vertuous & lerned
men such as you be, of whom (as ye are in
dede endued with godly lerning, and also
with lerned godlynes) I knowe nothinge
to be approued, but that which is both ho-
ly and also clerkly: yet it hath begon wel
nygh also to pleale & lyke me nowe, whan
I se it (after that it hath ben so often times
printed) yet styl to be desyred, and greatly

called for, as it were a newe werke made of late: if so be the prynters do not lye to flatter me withall. But againe there is an other thinge which often tymes greueth me in my minde, that a certaine well lerned frynde of myne long ago sayde, very properly and sharply checkinge me that there was more holynes sene in the lytell booke, than in the hole authoure and maker therof. In dede he spake these wordes in his iestinge bourdingly, but wolde to god he had not spoken so trewly, as he bourded bytterly. And that greueth me so moche the more, bycause the same thinge hath chaunced to come lykewyse to passe in hym, for the chaungynge of whose maners principally I toke vpon me this laboure and trauayle, for he also not onely hath not withdrawen hym selfe from the courte, but is dayly moch deper drowned therin then he was afore tyme, for what good purpose I can not tell, but as he confesseth hym selfe with moch great mystery. And yet for all that I do not greatly pitie my frend, bycause that paraduenture aduersitie of fortune may teach him ones to repent hym self, and to amend, seing that he wolde not folow and do after my counsayle & admonicions. And verylye though I, enforcing me to the same thinge & purpose, haue ben turned and tossed with so many chaunces & tempestes, that Vlixes

Trouble or aduersitie correcteth some.

A man lyuinge euer in trouble (which Homer speaketh of) might be counted in comparyson to me/euen Polycrates/whiche euer lyued in prosperite without any maner trouble. I do not vtterly repent me of my labour/seynge it hath moued and prouoked so many vnto the study of godly vertue: nor I my self am not vtterly to be blamed and rebuked although my liuing be not in all poyntes agreinge to myne owne preceptes and counsayles. It is some part of godlynes whan one with all his herte desyreth and is wyllyng to be made good and vertuous: nor suche a mynde so wel intendinge. I suppose is not to be cast away although his purpose be not euer luckely perfourmed. To this we ought to endeuoure oure selfe all our life long/and no doubt but by the reason that we so often tymes shall attempt it/ ones at the last we shall attayne it. Also he hath dispatched a good pece of a wurkful iourney which hath lerned well of the iourney the way. Therfore am I nothinge moued by the mockes of certayn persons which dispise this litle boke) as nothinge erudite & clerkly/ saieng that it myght haue bene made of a childe that lerned his/ A B C bycause it entreateth nothynge of Dunces questions: as though nothinge without those/ coude be done with lernynge. I do not care if it be not so quik/ so it be godly: let it not make

Fortunate Polycrates

them instructe & redye to disputacyons in scholes/ so that it make them apte to kepe Cyrstes peace. Let it not be profytable or helpyng for the disputacion in diuinite/ so it make for a diuyne lyke. For what good sholde it do to entreate of that thynge that euery man entermedleth with? who hath not in handlynge questyons of diuinite/ or what els w al our swarmes of schole men? There be almoost as many commentaryes vpō the mayster of the sentēce as be names of diuynes. There is neyther measure nor nombre of summularyes / whiche after the maner of potycaryes myngle often tymes sondrye thynges togyther/ and make of olde thinges newe/ of newe thinges olde / of one thynge many / of many thynges one. Howe can it be that these greate volume instructe vs to lyue well, and after a chrystyen maner, which a man in all his lyfe can not haue layser ones to loke ouer. In lyke maner as yf a physycien sholde prescribe vnto hym that lyeth sycke in pareli of dethe, to rede Jacobus de partibus / or suche other huge volumes / sayinge that there he sholde fynde remedy for his disease: but in the meane tyme the pacyent dyeth/ wantynge presente remedye wherwith he myght be holpen. In suche a fugytyue lyfe it is necessarye to haue a redye medycyne at the hande. Howe many volumes haue they made of restituci-

en/of conkellyon / of slaunder / and other thynges innumerable. And thoughe they boulte and serche out by pece meale euery thing by it selfe, and so diffyne euery thing as yf they mystrusted all other mens wyttes/ye as though they mistrusted the goodnes and mercy of god/whyles they wyll prescribe how he ought to punysshe & rewarde euery facte eyther good or badde: yet they agree not amongest thē selues /nor yet somtymes do open the thyng playnly/if a man wolde loke nere vpon it /so moche dyuersytie bothe of wyttes and circumstaunces is there. Moreouer although it were so that they had determined all thinges well and trewly / yet besydes this that they handle and treate of these thynges after a barbarous and vnpleasaunte fassyon/ there is not one amōgest a thousande that can haue any layser to rede ouer these volumes: Or who is able to beare about with hym Secundā secundæ/the werke of sayn̄t Thomas? And yet there is no man but he ought e to vse a good lyke / to the whiche Chrysste wolde that the waye sholde be playne and open for euery man / and that not by inexplycable crokes of disputacyons / not able to be resolued / but by a true and a syncere fayth̄e and charite not fayned/whome hope dothe folowe which is neuer ashamed. And fynally, lette the greate doctours / whiche muste nedes be

The great volumes.

but fewe in comparison to all other men, studye & busye them selfe in those greate volumes. And yet neuertheles the vnlerned and rude multytude whiche Christe dyed for ought to be prouided for, and he hath taught a greate portion of Christian vertue whiche hathe inflamed men vnto the loue therof. The wyse kynge whan he dyd teache his sonne trewe wysedomme toke moch more payne in exhortinge him therunto, than in teachinge hym, as who sholde say that to loue wisdome were in a maner to haue attayned it. It is a greate shame and rebuke both for lawyers & also phisicions, that they haue of a set purpose, and for the nones, made their arte and scyence full of difficulty, and harde to be attayned or come by, to thintent that both their gaynes and aduauntage might be the more plentiful, and their glory and prayse amonge the vnlerned people the greater: but it is a moche more shamefull thinge to do the same in the philosophy of christ. But rather cõtrary wise we ought to endeuer our selues with all our strengthes to make it so easye as can be, & plaine to euery man. Nor let not this be our study to apere lerned our selues, but to alure very many a christen mans lyfe. Preparation and ordinaunce is made nowe for warre to be made agaynste the turkes which for what so euer purpose it is be-

The theology appertayneth to fewe men/ but the saluacion appertayneth to all.

Those be noted that of purpose make the faculte which they professe obscure & harde.

The warre agaynst the turkes.

gon, we oughte to praye, not that it maye turne to the profyte of a fewe certeyn persons, but that it may be to the cõmen & generall profite of al men. But what thynke you sholde come of it, yf to suche of them as shall be ouercomen (for I do not suppose that they shall al be kylled with weapons) we shall laye the werkes of Occam, Duraudus, Duns, Gabriel, Aluaros, or any such schole men, for thentent to bring them in minde to take Christes profession vpon them? what shall they ymagyn and thynke in their myndes (for surely euen they, though they be nought els, are men and haue wyt and reason) whan they shal here those thorny & combrous lextricable subtyll ymagynacions of instantes, of formalytes, of quiddites, of relation: namely whã they shall se these greate doctours & teachers of religion and holynesse so farre dissagreinge, and of so sundry opinions among them selfe, that often tymes they dispute & reason so longe one with an other vntyll they chaange colour, & be pale, and reuyle one an other, spitting eche at other and fynally dealing buffetes and blowes ech to other. whan they shall se the blacke freers fyght & scolde for their Thomas, & than the graye freers matched with them defending on the other party their subtile and feruent hot doctours, which they cal seraphicos, some speaking as reals, some

The discorde amonge diuynes.

as nominals. whan they shall also se the thing to be of so great difficulte & they can neuer discusse sufficiently with what wordes they may speke of Christ: as thoughe one dyd deale or had to do wt a wayward spirite whiche he had reysed vp vnto his owne destruction/ yf he dyd fayle neuer so lytle in the prescript wordes of coniuring, & not rather with our most mercyful sauyour/ which despyzeth nothyng els of vs but a pure lyfe & a simple. I beseche the for the loue of god shew me what shal we bryng about wt all these reckenynges/ specially if our maners & our lyfe be like to the proude doctrine and lernyng: and yf they shall se and well perceyue our ambycion and desyrousnesse of honour by our gorgyousnesse more than euer any tyrant dyd vse: our auaryce & couetousnes by our brybyng and pollyng/ our lecherousnes by the defylyng of maydens & wyues our: cruelnes by thoppressions done of vs, wt what face or how for shame shal we offre to them & doctryne of Christ, which is farre away cõtrary to all these thynges. The best way and most effectuel to ouercome and wyn the turkes sholde be, yf they shall perceyue that thynge which Christ taught & expressed in his lyuyng to shyne in vs. If they shall perceyue that we do not hyghly gape for theyr empyres/ do not desyre theyr golde & good/ do not couet their possessions/ but that we seke

The lyfe vsed amongest christen people.

with what artylery chefely the turke ought to be ouercom.

nothynge els but euen theyr soules helth, and the glorye of god. This is that ryght, true and effectuous diuinite/the whiche in tyme passed subdued vnto Christ arrogãt and proude philosophers, & also the mighty and inuincible princes. And if we thus do, than shall Christ euer be present and helpe vs. For truly it is not mete nor cõuenient to declare our selues christen men by this proke or token/yt we kyll very many, but rather if we saue very many: not if we sende thoulandes of hethen people to hell, but yf we make many infydels faythful: not if we cruelly curse & excomunicate them/but yf we with deuout prayers & with all our hertes desyre theyr helth, & praye vnto god to send them better myndes. If this be not our entent it shall soner come to passe that we shall degenerate and turne in to turkes oue leues, than that we shal cause them to become christen men. And although the chaunce of warre, which is euer doubtfull and vncertayn/ shoide fall so luckely to vs that we had goten ỳ victory/so shoide it be brought to passe ỳ the bysshop of Romes dominion & his cardynals myght be enclarged but not the kyngdom of Christ, which tynally florysheth and is in prosperite/yt fayth, loue, peace, and charite be quycke and stronge. whiche thyng I trust shall be brought to passe by the good gouernaunce and prouysyon of the bysshoppe of Rome

The parte of a christen man is to saue and not to distroy.

The kyngdom of Christe.

Leo the tenth, vnlesse the greate trouble and rage of worldly busynes plucke hym frō his very good purpose an other waye. Christ doth professe to be primate & heed hym selfe in the heuenly kingdom, which neuer doth florysshe but whan celestiall thinges be auaūced. Nor Christe dyd not dye for this purpose, that goodes of the worlde, that ryches, that armure, and the rest of ruffelyng fassyon of the world, shold be now in the handes and rule of certein prestes, whiche thinges were wonte to be in the handes of the gentyles/ or at the leest amongest lay prynces/not moch dyfferynge from gentyles. But in my mynde it were the best/before we shuld try with them in battayle/to attempte them with epystles and some lytle bookes/ but with what maner of epistles? Not with thretninge pystles/or ✠ bokes full of tyrranny/ but with those whiche myghte shewe fatherly charite/and resemble the very hert and mynde of Peter & Paule/and which sholde not onely pretende and shewe outwardly the tytle of ✠ apostles/ but which also shold sauour and taste of the efficacy and strength of the apostles. Nor bycause I do not knowe that all the trewe fountayne and vayne of Christes Philosophy is hydde in the gospels and the epistels of the apostles: But the straunge maner of phrase/ and often tymes the troublous

The difficulte of holy scripture.

spekynge of diuers croked kygures & tro-
pes be of so greate difficulte/that often ty
mes we our selfe also must labour righte
sore/before we can perceyue them. Ther-
fore in myne opinion the best were that
some/both welllearned men and good of
liuinge/ shulde haue this office assigned
and put vnto them/ to make a collection
and to gather the somme of Christes phi-
losophye out of the pure fountayne of the
gospell/and the epystles/and moste ap-
proued interpretours/& so playnly / that
yet it might be clerkly and erudite / and
so briefly/that it myghte also be playne.
Those thinges whiche concerne fayth or
byleue/lette them be contayned in a fewe
articles. Those also that appertayne to
the maner of lyuinge/let them be shewed
and taught in fewe wordes/ and that af-
ter such fashion/that they maye perceyue
the yoke of Chrysts to be pleasaunte and
easye/and not greuous and paynfull: so
that they maye perceyue that they haue
goten fathers, and not tyrauntes/teders/
and not robbers/pyllers nor pollers/ and
that they be called to theyr soule helth &
not compelled to seruytude. Undoubted
they also be mē/neither their hertes be of
so harde yron or adamante/but that they
maye be molified and wonne with bene-
fites and kyndnes/wherwith euen verye
wylde beastes be woxen gentle and tame

The brefenes of Christes doctryne.

The turkes be men.

And the moost effectuous thinge is the true veritie of Chryst. But let the bisshop of Rome also commaunde them whom he appoynteth to this busynes, that they neuer swarue nor go from the true patron and example of chryste, nor in any place haue anye respecte to the carnall affectes and desyres of men. And suche a thinge my mynde was about to bryng to passe, as well as I coulde, whan I made this booke of Enchiridion. I dyd se the common people of Christendome, not only in effecte, but also in opinions to be corrupted. I consydered the moost parte of those which professe them selues to be pastours and doctours to abuse the tytles of Christ to their proper aduauntage. And yet will I make no mencion of those men, after whose wyll and pleasure the worlde is ruled and tourned vp and downe, whose vice thoughe they be neuer so manyfest, a man may scarcely ones wynche. And in suche greate darknes, in such greate troublous ruffelynge of the worlde, in so great dyuersytye of mennes opinions, whither sholde we rather flye for succoure than to the very great and sure anker of Christes doctryne, whiche is the gospell? who beynge a good man in dede, dothe not se and lamente this maruaylous corrupte worlde? whan was there euer more tyrannye? whan did auarice reigne more large-

The corruptnesse of the worlde.

The sure auker.

ly/and lesse punyshed? whan were ceremonyes at any tyme in more estimaton? whan dyd our iniquitie so largely flowe with more libertye? whan was euer charite so colde? what is brought / what is redde/what is decreed or determined/but it tasteth and sauoureth of ambition and lucre? Oh howe infortunate were we yt Christe had not lefte some sparkles of his doctryne vnto vs/& as it were lyuely and euerlastynge vaynes of his godly mindes. Hereto therfore we must enforce our selfe to knowe these sparkes/ leauing the coles of mens fantasyes. Let vs seke the vaynes vntyll we finde fresshe water whiche spryngeth into euerlastinge lyfe. we delue and dygge the grounde meruaylously depe for to plucke out ryches/whiche nourysheth vice: And if all we not labour than the ryche erth of Christe / to get out that thynge which is our soules helth? There was neuer no stormes of vyces that dyd so ouercome and quenche the heate of charite/but it myght be restored agayne at this flynt stone. Christ is a stone/but this stone hath sparkes of celestiall fyre / and vaynes of lyuely water. In tyme passed Abraham in euery land dyd dygge pyttes and holes / serchynge in euery place the vaynes of lyuely water: but those same beynge stopped vp agayne by the philistiens with erthe/ Isaac and his seruauntes

In thinges confused we muste haue recourse to the euāgyles.

1. Corin. x.

Genesis. xvi.

Gene. xxvi.

dyd delue agayne, and not beynge onely content to restore the olde, dyd also make newe. But than the philistians dyd scold and chyde, ye he did not cease from digginge. And in this our tyme we haue philistians, whiche do preferre the naughtye erth to the lyuely fountaynes, euen those whiche be worldly wyse, and haue theyr respecte to erthly thinges: and wryng and wrest goddes doctryne and his gospel to theyr carnall affections, makinge it serue to their ambition, bolstringe vp therwith their filthy lucre, and tirãny. And if now any Isaac or any of his kamelye should dig and find some trewe and pure vayne, by and by they brable and crye agaynste him perceyuinge righte well that that vayne shall hurte their aduauntage / shall hurte theyr ambition / although it make neuer so moche for the glory of Christe: streightways they cast in naughty erth, and with a corrupt interpretation / they stoppe vp the vayne / and dryue awaye the digger: or at the leest they make it so muddy with clay and filthynes: that whosoeuer drinketh therof, shall drawe vnto hym more fyme and naughtynes / than he shall good lycoure. They wyll not haue those which thurst & desyre eyghtousnes to drynke of the pure lycoure: but they bryng them to their olde worne & all to trodencesternes whiche haue broken stones and morter /

The Philistyans of our tyme.

Hiere. ii.

but water they haue none. But yet for all this, the very true chyldren of Isaac, that is, the true worshyppers of Christ, muste not be wery̆ed ꝛ dryuen awaye from this labour for veryly euen they which ꝛ thrust naughty erth in to the fountayne of the gospell, wolde be counted the very worshyppers of Christe. So that in dede nothynge nowe a dayes is more perylous, than to teache trewly Christes lernynge. So greatly haue the philistians p euayled fightinge for theyr erth, prechinge erthlye thynges for celestiall: and mennes inuencyons for gods cõmaundements: that is to saye, not teaching those thynges which make for ỹ glory of Christ, but those thinges whiche be for their owne aduauntage which be pardons, compositions. & suche lyke welfare. And this they do so moche more perylously, because they cloke their couetousnes with the tytles and names of grete and mighty̆e prynces, yea and of Christ also him self. But there is no man that dothe more or better seruice vnto Princes, or that deserueth more thanke at their handes, thã he doth, wh che endeuours him selfe all that he can that the people maye obedyently do their dutyes to god and their Prince, and vertuously encreace in welthe and prosperyty & to liue in vnity togither. But som of the flok of schole men, wyl here speke agaynst me,

The marchaun tes of pardons

sayenge, it is easye to any man to gyue ge-
neral preceptes, what is to be desired, and
what is to be eschewed: but what shall be
answered vnto those that aske counseile
for so many fortunes and chaunces? First
I answere, that there be mo diuers kyn-
des of suche worldy busynes, than that
any lyuynge person can gyue dyrect & sure
answere to eche one of them. Secondary-
ly, there is suche diuersite of circumstaun-
ces, which if a man do not know, it is not
well possible to make an answere. In con
clusion, I dout greatly, whether they the
selues haue anye sure answere that they
may make: seyng they dyffer in so many e
thynges amongest them selues: And they
also which amongest them be of the wyser
sorte, do not thus answere: This ye shall
do, this ye shall not do, but of this maner.
This in myne oppynyon were the better,
this I supose to be intollerable. But yf
we haue that symple and bryght eye whi-
che the gospell speaketh of, yf the howse
of oure mynde haue in it the candell of
pure fayth sette vpon a candelsticke, all
these trifles shall eally be put awaye, and
auoyded as it were cloudes or mystes. If
we haue the rule and patrone of Christes
charite, to it we may apply & make mete
all other thynges tyght eally. But what
wyll ye do whan this rule doth not agree
with those thynges, whiche he hath com-

A man can make no certeyn answer to euery thynge.

The lyghte of fayth.

munly vsed, so many hundreth yeres: and which be ordeyned and stablysshed by the lawes of princes, for this thing chaunceth very ofte, ye muste not condempne that thynge whiche prynces do, in executynge their office, but agayn we not corrupte and defile the heuenly philosophy with mens dedes. Let Christe continue & abide, as he is in dede, a very centre or mydle poynte vnmoued, hauinge certayne cercles goyng rounde aboute hym moue not the marke out of his owne place. Those whiche be in the fyrste circle nexte to the centre (that is to saye next to Christ) as preestes, & bisshops, that truly preach gods worde, & such to whom it belongeth to folowe the lambe whither so euer he shal go, let them enbrace and holde fast that moost pure parte, and so farre forth as they may, let them cōmunycate and plentuously gyue the same vnto their nexte neighbourez. In the seconde circle, let al tempozall and ley princes be, which in kepinge warre & making lawes, after a certyen maner do seruice to Christ eyther whan with ryghtfull battayle they dryue away theyr enemyes, & defende and mayntayne the publike peace, and tranquilite of the cōmune welth, or cities whan with punyshment accozding to the lawes, they punysshe malefactours & euyl doers. And yet bycause they can not chose but of necessitie be occupyed, and helped in such.

Christ is the centre.

iii. Circles.

The first of men of the churche.

The seconde of princes.

thynges as be foyned, with the moost vile dregges & fylthe of the erthe / & with beastes of the worlde: it is ieoperdous leaste they fal somwhat further of frō the centre and marke / leest they make somtimes way for theyr owne pleasure / & not for the commune welth / leest vnder ỹ pretert of iustice they vse cruelty vpon those / whome they might reform with mercy: leest vnder the tytle of lordshyp they pyll & pol those people / whose goodes they ought to defende. And moreouer / as Christ like the fōteyn of euerlasting fyre / doth drawe nexte vnto hym the ordre of preestes / and maketh thē of lyke nature / that is to saye / pure & clene frō all corruption of worldly dregges and fylthynesse: So in lyke case / it is the office of preestes / and specially of the hyghest / so moche as they can to call and drawe vntothem those that be pryn̄ces / and haue power and authoritie. And yf it fortune at any tyme / that warre do ryse sodeynly in any place / lette the bisshoppes endeuoyre them selues / so moche as in theym is / eyther to ende the stryues and varyaunces without shedyng of blood: or yf that can not be brought to passe / by reason of the greate stormes of worldly besynesse / yet let them so do / that as lytle blood as may be shedde / and that the warre maye shortlye be brought to an ende. ¶ In tymes paste thē bysshoppes authoritie had place euen

The office of Sacerdotes

in lustie punyshementes, and hathe goten dyuers tymes (as sayne Augustyne playnly in his epystle dothe testyfye) the malefactour from the handes of temporall iudges. For some thynges there be so necessarye vnto the ordre of the cõmune welthe that partly yet Chryste dyd dissymule at them, and partly he put them from hym, and partly neyther approuynge nor dislowyng them, dyd in a maner wynke and loke weyde them. He wolde not knowe the money of Cesar, nor the scripture vpon it. The trybute he commaunded to be payde yf it were due and dette, as though it lytle perteyned to hym so that god had his duty. The woman taken and founde in adultery, he neyther condemned, neither openly absolued, but onely dyd bydde her, that she sholde no more do so. Of those whyche were condempned of Pylate, whose blode he entremyngled amonge st theyr sacrifyces, he neyther sayde, it was well done, nor euell, but onely threatened euery man, that they sholde be punyshe with a lyke destruction, yf they dyd not amende. Moreouer, whan he was desyred to deuyde the enherytaunce betwene the two brethren, he playnely refused it, as an vnworthye thyng, for hym to gyue iudgement of such grosse maters, whiche dyd teache thynges heuenly. And also of the other parte, there be certayne thynges whiche be openly ab-

Augustyne.

what thynges & how farforth they apertayn to the heedes of the chyrche.

horred, as the couetous pharisees, the ypo
crytes, the proude ryche folkes, sayeng vnto
them. wo be vnto you. He neuer rebuked the
apostles more sharply, than when they wolde
haue ben auenged, or when they were am
bicious. when they asked him whether they
shold cõmaunde fyre to be sent downe frõ
heuen, to burne vp the city frõ whens they
were shut forthe, he answered and sayd to
them, ye knowe not of what spirite ye are
when Peter was aboute to call him vnto
the worlde from his passion suffering, he cal
led hym an aduersary when they conten=
ded about the preeminence, which of them
shulde be the best, how often & howe many
wayes doth he cal them backe to a cõtrary
mynde? And other thinges there be which
he techeth and commaundeth openly to be
obserued: as not to resyst euyll, to do good
to thyne enemies, to vse mekenes of mynde,
and other lyke. These must be departed
in sonder, and euery of them set in order
in his owne place. Lette vs not therfore
straycht wayes make Christe an auctour
of all thynges whiche be doone by princes
& temporall officers, or defende it (as we
call it) to be done by gods lawe. They
deale & meddle with many thynges whiche
be lowe and grosse, not all togyther of the
very purenes of a christen mã: yet they be
not to be rebuked, in as moche as they be
necessary to the mayntenaunce

What thynges christe openly rebuked.

What thynges christ teacheth openly.

Princes lawes or of the mean sort of thinges.

ak ozder to be obserued. Noz we be not by the mynistryng of theyr office made good, al be it, that by them it is caused, that we be lesse cuyll, and that they which be cuyll do lesse hurte and noyaunce to the cõmune welthe, and therfoze they also oughte to haue theyr honourr, byeause they do somwhat set ue the iustyce of god, and the publyke & commune tranquillite, without the whiche, somtyme thole thynges be troubled and vexed, whiche belonge to godly holynelle. They muste be honoured whan they do theyz office: and yf somtymes they wle theyz power foz theyz owne pleasure oz pzofyte, yet peraduenture it were the best to suffre them, leest moze hurte shoulde spzyng therof: foz there appereth an ymage, oz rather a shadowe of the diuyne iustyce in them, whiche iustyce yet oughte to shyne moze euydently, and moze purely in the lyuyng & lawes of pzeestes. In ymage dothe of an other maner shewe in a myzrour of glasse, than it doth in yzon. And in the thyzde circle muste all the cõmune people be, as the mooste grosse parte of all this woz lde: but not yet so grosse, but that they perteyn vnto the mysticall body of Chzist foz the eyen be not onely membzes of the body, but also the legges, the fete, and the pzeuye partes. And thole whiche be in the thyzde circle, we oughte to suffer in theyz infyzmytye, that as moche as is possyble,

Cuyll rulers must be suffred

The thyrde circle

we do call them vnto those thynges whi-
che be moze approued of Chryste. Foz in
the mystycall bodye, he that but late was
the fote, maye be the eye. And lyke as the
yzuces, if they be not all the best, must not
with chydyng be exasperate, lest (as saynt
Augustyne sayth) whan they be moued,
they stryze vp moze perylous tragedyes,
so the weyke people, lyke as Chryst suffred
his apostles, and norysshed them, muste
be suffred, and after a fatherly maner che-
rysshed, vntyll they were moze aged, and
stronge in Chryst. Foz godlynes also hath
his infancy, it hath meane age, it hath full
strengthe and perfyte age, yet all men af-
ter theyr degre must endeuoyze themselfe
to atteyn and come vnto Chryst. The ele-
mentes haue euery one his pzopze place,
but the fyze which hath the hyghest place
by lytell and lytell draweth all the other
vnto hym, and so moche as he can, tour-
neth them in to his nature. The clere
water he tourneth in to the ayze, and the
ayze clarifyed, he transtourmeth in to his
owne nature. Saynt Paule dothe in ma-
ny thynges suffre and pardon the Cozin-
thyans, but in the meane season puttynge
difference bytwene those thynges whiche
he dyd pzoffer in the name of his lozde,
vnto them that were perfyte, and those
thynges which he dyd pardon, that were
wzyten in his owne name, vnto them

The weyke must be fos-tered.

The chaunge of one element in to an other.

that were yet weyke and yonge in Christ: but euer in this truste, that they sholde prokyte and go forwarde to more strenght and perfeccyon. And also he trauayleth agayn, to bryng forthe the Galathyans vntyll Christe be fassyoned in them.

Nowe yf any man wyll thynke this cyrcle to be more conuenyent for prynces, I wyll not stryue greatly with hym. But what so euer is without the thyrde cyrcle, is at all tymes, and in all poyntes to be hated, and refused: as ambycyon, and desyre of money, lecherye, yre vengeaunce, enuye, backbytyng, and suche other pestylences, whiche than onely be made incurable, whan they disguysed with the viser and cloke of holynesse and vertue do crepe in to the cyrcle afore spoken: that is/ whan vnder the pretexte of executynge the lawe and iustyce / we vse our tyranny. whan by the occasyon of relygyon / we prouyde for greate lucre. whan vnder the tytle of defendyng the churche/ we hunte for worldly power / and authorytye: and whan so euer these thynges be commaunded / as thynges pertaynyng vnto Christ whiche be disagreynge moche from his lernynge. Therfore the marke muste be sette before euery man / whiche they oughte to shote at: and there is but one marke / whiche is Christe/ and his mooste pure lernynge. If thou sette forthe a worldly marke / in

The marke may not be chaunged.

the stede of a celestyall marke, than shall there be nothyng wherunto a man ought iustly enforce hym selfe, whiche labou-reth to profyte and go forwarde. Euery man oughte to enforce hym selfe, to that whiche is best, and moost perfyte, that at the leest, we maye attayne and come to the meane thynges. And there is no cause why we sholde put awaye any kynde, or maner of lyuynge from this marke. The perfection of Chryst consysteth onely in the affectes, & not in the maner or kynde of lyuyng: it consysteth in the myndes, and not in the garmentes, or in meates and drynkes. There be amonge the monkes which be scarce able to be put in the thyrde circle, and yet I speake of the[illegible]che be good, but yet weyke, & not pe[illegible]here be amongest those that haue h[illegible]wo wy-ues, whiche Chryste thynketh worthy for the fyrst circle. Nor yet in the meane tyme I do no wronge to any maner of lyuyng, or profession, thoughe I propone, and set forth afore euery man, that thynge which is best, and moost pfyte: Oneles ye wolde thynke Plato to haue done iniury against all cities, bicause in his boke of the gouer-nynge of a city, or a cõmune welth, he fay-ned suche example of a cõmune welth, as yet neuer any man coude se. Or excepte ye do thynke that Quintilian hath hurte the hole ordre of oratours, bycause he fayned

A man must labour to perfytnesse.

suche an example of an oratour, as yet neuer was. And thoughe thou be farre from the pryncypall and chefe patron Chryste, thou arte not yet therfore cast away, but ertumulate and moued to go forward and profyte. Art thou nere the marke? thā art thou monyshed & counseyled to approche more nere: for ther was neuer yet any man that went so farre forwarde, but that he myght haue gone moche more nere the marke. There is no kynde of lyuynge, but it hathe some perylious poyntes annexed vnto it, to cause men to degenerate from the truth. And who so euer sheweth those ieopardous & daungerous poyntes, dothe not derogate or mynesshe the honour of the ordre, nor speke agaynst it, but rather is for the profyte therof. As the felicite of prynces, is in daunger to fal in to tyrranny is in daunger and ieopardy of folysshnes and flateryng. Now who so euer sheweth those daungers to be eschewed, dothe deserue thanke of the order of princes. Nor he dothe not speke agaynst theyr maiesty, wherin they glorye, whiche dothe shewe in what thynges theyr veri maiesty dothe consyste, whiche also dothe put them in remembraunce wherto they were sworne, whan they toke theyr authoritie: what is theyr dutye vnto theyr people, and what they ought to do vnto theyr offyces. The heedes and rulers of the churche, haue in

The cōmune vyces of prynces.

Byshoppes and other.

.Petri.v.

a maner affinite with two pestylente vyces, auaryce, and ambicyon: whiche well perceyuing sayntt Peter, the pastour and folower of Chryste, dothe monysshe the bysshoppes to fede theyr flocke, and not to pyll, poll, and fley them: Nor that they sholde not fede them, bycause of any fylthy aduauntage, but of theyr free and redye wyll: nor that they should vse them lyke as lordes vpon them but that by the exaumple of lyfe, they sholde prouoke them to godlynesse, rather than by thretenynge and power. Dothe he than speke agaynst the ordre of preestes, whiche dothe shewe by what meanes, and howe the bysshops

To which vyces the cōmune sorte of mōkes be prone.

maye truly be greate, myghty, and ryche: Moreouer, the kynde of relygyous men, is accompanyed moost cōmunly (besydes other enormytees) with superfluyon, pryde, ypocrysye, and backbytynge. He dothe not streyght condempne thyr maner of lyuyng, which dothe shewe and admonysshe them, in what thynges moost trewe relygyon dothe stande, or rest: and how moche the trewe godlynesse of a chrysten man, is awaye from pryde: and how farre trewe charite is from all faynynge and disceyte: how moche backbytynge and sclaundrynge and venymousnesse of tonge, is contrarye to pure and trewe holynesse. And specyally, yf he shewe what is to be eschewed, after suche order and discrete maner, that he

A sentence.

do neyther name any man, nor touch any ordre. what thynge is that in this mortall lyfe so fortunate and prosperous, but it hath some pestilent thinges annexed vnto it? Therfore, lyke as he dothe not noye the helthe of the bodye, but helpeth it, who so euer sheweth what thynges corrupteth helthe, and what thynges preseruеth it: so he dothe not dyswade menne from relygion/but exhorteth them rather vnto it/ whiche sheweth the corruptous infections therof/and also the remedyes. For I am enformed/ that there be dyuerse which so iudgeth of this booke/ as thoughe the preceptes therof/ dyd withdrawe and tourne awaye mennes myndes from the lyfe of relygyouse menne by cause they do not so moche praye and alowe ceremonyes/neyther yet mens constitutions/as some wolde: whiche in dede ouer moche regarde them. And there can be nothynge so circumspectly spoken but that therof lewde and eupll persones done take occasion/ eyther of quarrellynge, or elles of lynnynge. So that it is daungertull now a dayes to any man to teach any thinge well. If a man shoulde dyswade frome suche warre and battayle/ whiche nowe of longe tyme hathe bene vsed, worse than was euer anye amongest the gentyles/for thinges of no valure/he sholde be noted by and by of the

A sentence.

The quarell of some persons.

Nothing is free from the cauelacion of lewde persons.

pykequatelles to be one of those whiche thynken, that no warre is lawfull for a chrysten man. For these whiche were the bryngers vp and auctoures of this sentence, we haue made heretykes, bycause a bysshop of Rome, I wot not who, doth seme to approue and alow werre. And yet he is not suspected nor noted of hercsye, whiche doth prouoke and stryre vp menne to battayle, & bloweth the trumpet thervnto for euery tryfli̇nge mater, agaynste the doctryne bothe of Chryste, and of his apostles. If a man admonysshe, that this is a dede truly belonging to the successour of an apostle, to bryng the turkes vnto religion with Christes helpe, rather than by warre, anone he is suspected, as though he affirmed not to be lawfull for chrysten men to withstande the turkes, whan they inuade vs. If a man shewe & prayse the temperaũce that was in the apostles, and speke any thyng agaynste the great superfluyty that is vsed nowe a dayes, there be that note hym for a fauourer of the Ebionytes. And if a man exhorte diligentlye, that these which be maryed, sholde rather be ioyned to gither, by the consentes & agreynge of their myndes, than by the embrasinges of their bodyes, and purelye to vse matrimony, that as moche as might be, it were made like to virginite, he is anone suspected to thynke that euery acte of ma-

Batayle.

Pouerte.

trimonye were synne, and vnlaufull, as the marcyonites dyd. Yf a man do admonysshe, that in exercyse and disputacyons, specially of diuinite, there shulde be no ambicious partynacy to ouercõme his felowe, in defendinge his owne opinions, nor no ambicion to shewe what they can do in comune places: he is wrongfully accused, as though he dyd cõdempne vtterly all schole lernynge. For sayntt Augustyne whan he gyueth warnynge to the logycyens, that they shulde beware of lust to braule and chyde, dothe not condempne logyke, but sheweth the pestilences therof, that it myghte be eschewed. Also yf a man note, or reproue the perwerterous and wronge iudgement of the cõmune people, whiche amonge vertues, esteme thole to be of moste great valure & chefest which be of the lowest sorte: and contrary, whiche also amonge vyces mooste sore hateth and abhorreth thole whiche be the smalleste and lightest, and clene cam, whan they be mooste abhomynable & greuous. Anone he is accused, as thoughe he sholde fauour thole vices whiche he sheweth to be more greuous than other, & as though he sholde condempne thole good dedes and benefytes, to whomme he preferreth other more holy and better. As yf a man dyd admonysshe and gyue vs warnynge, that it is more sure to trust vnto good dedes, thã

The subuerted iudgemente of vertues & vyces.

Pardons.

to truste to the bysshop of Romes pardon (which is all to gyther vayne) yet he condēpneth not al thinges, but pferreth that which by Chzistes lerninge and doctryne is of moze certeynty. Also if a man do tech those foz to do better which tary at home and pzouyde foz theyz wyfe and children than those which go to se Rome, Hierusalem, oz saynt Iames: that money which they shold spende in that long and perillous iourney, to be better & moze œuourly spent vpon pooze folkes, yet condēpneth not he theyz good intent, but pferreth that which is moze nere to the very godlynes. And this is a thinge, not onely vsed nowe in our tyme, but also in tymes here tofoze past: to abhoz som vyces as though there were none other, fawning vpon the rest, as they were no vyces at all, whan in very dede they be moze detestable, thā those which we so hate & abhozre. Saynte Augustyne dothe complayne in his epistles. that lasciuiousnes of the flesshe, is onely imputed vnto the pzeestes of Affryke as a vyce, and that the vyce of couetousnes, and dronkennes be taken well nyghe foz a pzayse This specyally we speke moost a gainst and cry out vpon, and exagerate foz an exceding abhominable facte, yf one touch the body of Chzyste with the same handes, wherwith he hath touched the body of an harlot. And there be some ouer re

They whiche go to Hierusalem do no gret thynge.

Onely voluptuousnes is abhorred in sacerdotes.

synge bolde, that be not afrayd openly to affirme, that it is lesse synne for a woman to cõmyte carnall acte with a brute beast, than to lye with a preest. Nowe he that somtyme rebuketh their vnshamefastnes, doth not therfore fauour the naughtynesse of preestes, but sheweth that they regarde not those offences, whiche be a greate deale more to be cryed oute vpon. But if a preest be a dycer, a fighter, a brauler, all vnlerned, drowned & wrapped in temporall belynesse, all gyuen to the euyll seruice of euyll princes: yet agaynste hym they crye nothinge at all, whiche altogyther worldly, and polluted, dothe handle and entremeodle with holye mysteryes. whan a preest is a flatterer, or a pyke quarell, which with his bytter tongue, and falle lyes, dothe hurte the names of those whiche neuer offended him, but rather hathe doone hym pleasures, why do we not nowe crye out? Oh what an horyble synne is this to receyue thy lorde godde whiche suffred his passion for synners, with that tongue whiche is full of poyson of hell, and with that mouthe wherwith thou kyllest & sleest an innocent? But this euyll and vngracyousnes, we sette so lytell by, that in a maner those men are euẽ praysed for it, which professe them selues to be the mooste religious amongest religyous men. There is no man that denieth

A sacerdote beinga dycer or fighter.

A sacerdote pike quarell.

but they be to be reprehended and sore rebuked, which nourisshe and kepe at home concubines, to the euyll example of all the cõmune people, but yet these other euyll vices be more hatefull to god. Nor he doth therfore saye that butter is naught, which saith that hony is better, and more to be preferred, nor yet dothe not approue the feuer, that counseileth the phrenesey more to be auoyded. And it is harde to tell & expresse, how great infection of maners and dispolicion, doth springe of these peruerse & wronge iudgementes. There be diuers thynges nowe adayes receiued into the order of vertues, whiche rather haue the vyser and apparaunce of godlines, than the nature and strength of it, in so moche that onlesse we loke well vnto them, and take good heed of them, they do quenche and vtterly destroye vertue. If it had ben but a lytle pestilence of religion, whiche in ceremonyes dothe lye couered, Paule wold neuer so sharply haue spoke against them in all his epistles. And yet do not we condempne in any place ceremonyes, that be moderatly obserued, but that all holynesse sholde be ascribed vnto them, we can not suffre. Saint Augustine dyd phibite those of the clergye, which were in house with him, to vse any notable vesture, but if they wolde be cõmended of the people, that they sholde rather bring that to passe

Certaine thinges haue only an outwarde shewe of godlynesse.

Ceremonies be of the meane sorte.

A rule of saint Augustine.

by theyr maners and vertuous lyuynge, than by any sundry fashyon of rayment. But nowe a dayes it is a worlde for to se what new and wonderful fashions of apparayl & vesture there be. But yet I speke not agaynste that: but this I meruaile of, that those thinges are so ouer moch regarded & set by, which peraduenture mighte by ryght reprehended. And againe that those thinges be so lytle regarded, whiche we shulde onely behold and regarde. I do not raile against the gray freers & blacke monkes, that they make moche of their owne rule, but because certayne of them regarde more their own rulers, than they do the gospell: which thinge wolde to god were not founde in the most part of them. I do not speake againste this, that some eate fysshe, some liue with herbes, other with egges, but I admonysshe those to erre, & to be farre out of the waye, which will of these thinges iustifie them selues after the maner of the iewes, thinkinge them selues better, and preferryng theym selues to other, for suche tryfles of mēnes inuencion, and take it for no defaute at al to hurt an other mannes good name with false lies. Of the diuersitie of meate and drinke, Christ neuer commaunded anye thinge, nor the apostles, But Paule often times did disswade vs frome it. Christe sayeth bitter slaunderinge, whiche also

The rules of men.

Diuersite of meates.

all the apostles doth detest and abhorre: and yet that notwithstandinge, we wyll appere religious in such vsyng of meates, and in hurtyng mennes fame, we be bolde and hardy. I praye you, thynke you that he, whiche dothe admonyshe these bothe in generall, not touchynge any man, and also louyngly, dothe hurte religion? who is so madde, that he wolde be accompted eloquent, for shewynge and brynginge to light, the vyces that belongen to monkes? But these peraduenture feare, leest theyr couentes and brethren wolde be lesse obedyent, and leest also there wold not so many desyre to be shauen in to their order. yet verely, no man is more obedyente to his heede, than he whiche enspired with the holy goost, is fre and at libertye. True and very charitie, taketh al thinges well in worth, & suffreth all thynges, refuseth nothinge, is obediente vnto rulers, not onelye to those that be sobre and gentyll, but also to those that be sharp and rough. But yet rulers must be wyse of this, that they do not tourne the obedience of other men, in to their owne tyranny, and that they had leuer therfore to haue thē superstitious, than holy & vertuous, wherby they myght be more obedient at euerye becke. They haue pleasure to be called fathers, but what carnall father is there, ỳ wolde haue his children euer infantes and yong

The inferiors obedience maye not be abused.

bycause he myght vse his power vpon the at his owne pleasure. And of the other parte, all those that purpose to profyte in the libertie of Christ, of this they must beware, leest as sayne Paule dothe admonysshe, they make theyr libertye a cloke or couer to theyr carnall lyuyng. Or as sayne Peter teacheth, with theyr libertie, they make a couer & a cloke to malycyousnesse. And be it that one or two do abuse this liberte yet it is not right forth with, that all other therfore sholde be euer kepte in superstitiousnes & bondage of ceremonyes, ipse vnto Iewes. And who so euer wyl marke it, shall perceyue that amongest these relygyous men, no mā causeth the ceremonyes to be more straytly obserued, than they, whiche vnder the preceptes therof, be as kynges ouer other, & seruauntes to theyr owne bellyes rather than to Christ. Moreouer, they nede not to be afrayde, lest suche kynde of essenes be not ynough spyed abrode in so greate diuersitie of mens natures, wherby it is caused that nothyng is so vnreasonable, but diuers & many wyll loue & desyre it, although theyr selues ought more to desyre that they had true professours of religion, rather than many. But wolde to god that it were puyded & ordeyned by a lawe that no man shold be taken in suche snares afore he were .xxx. yeres of age, before he somthig knewe himselfe, or knewe

The more religious a mā is/ the lesse he yeldeth to ceremonyes.

Wo with this.

what the nature & vertue of true relygion is But these which like vnto the phariſes doing theyr owne belynes, and prouiding for theyr owne profyte, wander aboute to make noyſles both be ſee and land, ſhall neuer fayle of ynge men lackynge experience, whom they may allure i to theyr veyles & nettes, and alſo Diſceyue. There be a great nombre of fooles and ſynple ſoules in euery place, But I deſyre euen with all my herte, & I doubte not but ſo do all that be very good men, that the religyon of the goſpel might be ſo pleaſaunt to euery man that they being contented therwith, ſholde not deſyre the relygyon of blacke monkes or greye freres. And I doubte not but ſo wolde ſaynt Benedicte & Frauncys themſelues, Moyſes dyd eſcheyre that his owne honoure was defaced and dymmed with the glory of Chryſte: and ſo ſholde thoſe other be gladde, yf for the loue of Chryſtes lawe, we ſet nothyng by mannes conſtitucyons. I wolde that all chryſten men dyd ſo lyue, that theſe whiche nowe be called onely relygyous ſholde appere lyteli relygious, whiche thynge euen at this daye is of truth, and that in many: for why ſholde I diſſymule that thynge that is ſo manyfeſt? And yet in the olde tyme, the begynnyng of the monaſticall lyfe, was nothyng els but a goyng aſyde in to a ſecrete place from the cruelnes of ydolaters. And anon

All thinges gyue place to the glory of Chriſte.

The fyrſt begynnyge of monkes in olde tyme.

after the manet of lyuynge of relygyous men whiche folowed them, was nothynge els but a reformacyon & callyng agayne to Chryste: for the courtes of pryuces in the olde tyme, shewed & declared theyr chrystē dom in theyr tytles, rather than in their lyuynge. The byshoppes anone after, where corrupte with ambicion & couetousnes: and the cōmune people also kaynted & woxen colde, from that charite, whiche was in the prymytyue churche: and for this purpose dyd saynt Benet seke a solytary lyfe and than after hym Bernard, & after that dyuerse other dyd associate them selues togyther, for this entent onely, that they myght vse the pure & simple lyfe of Chrysten men. Than after in processe of tyme, whan theyr rychesse and ceremonyes dyd encrease, theyr trewe godlynesse and symplenesse dyd abbate and decrease. And nowe although we se men of relygyon to be ouermoche out of good ordre, and to vse maners lyke vnto gentyls, yet is the worlde fylled with newe institucions and kyndes of religyon, as thoughe they sholde not fall to the same poynt here after, that other haue done afore them. In tymes passed (as I sayd) a relygyous lyfe was nothynge but a solytary lyfe. And nowe these be called religious, which be al togyther drawned in worldly besinesse, clynge playnly certayne tyranny in worldly ma-

From whence ceremonyes came.

Monkes most worldly.

ters. And yet these, for their apatayle and cytle (I can not tell what) dothe chalenge suche holynesse to them selues, that they accompte all other in comparison no chrysten men at all. why do we make so strayte and narowe Chrystes religyon, whiche he wolde haue so large? If we be moued with mangnyficall and hyghe termes, I praye you, what thynge elles is a Cyte but a greate monastery? Monkes be obedyente to theyr abbot and gouernoures, the cytezyns obey the bysshoppes and curates, whome Chryste hym selfe made rulers, and not the authoritie of man. The monkes lyue in ydlenes, and be fedde of other mennes liberalitie, possessynge that amongest them selfe in commune, whiche they neuer labboured or swet for (yet speke I nothynge of them that be vycyous.) The cytezyns bestowe that whiche they haue goten with theyr greate labour and trauayle, to them that haue nede, euery man as he is of habilytie and power.

A Cyte is a great monastery.

Obedyence/pouerty/chastity

Now as concernynge the vowe of chastitie, I dare not be bolde to expresse what differences is betwyxte the religyous man vnmaryed, and the chaste matrymonye of the other. And to be shorte, he shall not verey greatly lacke those thre vowes of mannes inuencyon, that dothe kepe and obserue purely and syncerely that fyrste onely vowe, whiche we all, solempnely,

make vnto Chryste, and not vnto man, whan we receyue our baptysme. And yf we compare those that be euyll of one kynde, with those that be euyll of the other, without doubte the tempozall men be moche better. But yf we compare those which be good of the one sozte, with those that be good of the other, there is lytell difference, yf there be eny at all: sauynge that those appere to be mozе relygyous whiche kepe theyr religion and duty with lesse cosaction. The rest is therfoze, that no man folysshly stande in his owne conceyte neyther foz his diuersitie of lyuynge from other men, noz despyse oz condempne the rule oz ozder of other mennes lyuyng. But in euery kynde of lyuynge, let this be our cõmune study, that euery man accozdyng to his power, endeuoyze hym selfe to attayne vnto the marke of Chryst, which is set vpon to all men, and that euery man do exhozte other to it, and also helpe other, neyther enuyenge them that ouer ronne vs in this course, noz disdaynynge them that be weyke, and can no yet ouer take vs. In conclusyon, whan euery man hath done that he can, let hym not be lyke vnto the pharysey, whome the gospell maketh mencyon of, whiche dothe boste his good dedes vnto god, sayeng. I fast twyse in the weke, I paye all my tythes, & suche lozth. But after Chrystes counseyle, let him speke

No kynd of lyfe ought to be reproued.

The cõfydence in our selfes is moost pernycious.

from the herte, and to hym selfe, and not to other, sayenge: I am an vnprofytable seruant, for I haue done no more than I ought to do. There is no man that better trusteth, than he þ so distrusteth. There is no man further from true religion, than he that thynketh hym selfe to be very religyous. For Christes godlynes is neuer at worse poynt, than whan that thing which is worldly, is wrythen vnto Christe, & the authorite of man, is preferred vnto the authorite of god, we muste all hange of that heed, if we wyl be true christen mē. Moreouer, who so euer is obedient to a mā whi che doth perswade & call him vnto Christ, he is obedient vnto Christe, and not vnto man. And who so euer dothe tollerate and suffre those men whiche be subtyle, cruell, and imperious, techyng that thyng which maketh not for relygyon, but for theyr tyrannye: he vseth the pacience mete for a christen man, so that these thinges which they cōmaund be not vtterly wycked and contrary of Christes doctryne: for than it shal be cōuenient to haue that answere of the apostles at hande: we must rather be obedient vnto god, thā to any mā. But we haue long ago passed the measure and quantite of an epistle, so greatly the time deceyuethe vs, whyles we comon and talke most pleasantly with our welbeloued frende. This boke is sent to you in Frobenius pryntyng

how farre prelates must be obeyed.

though it were newe wrne agayne, moche more ornate, & better corrected than it was before. I haue put vnto it certayne fragmentes of myne olde study in tymes passed We thought it most conuenient to dedicate this edition (suche as it is) vnto you, & who so euer shal take any preceptes to lyue wel of Erasmus, shoulde haue an example redy at hande of our father Volzius. Our lorde preserue you good father, the honour and worshyp of all religyon. I pray you counsayle Sapidus, that he be wise, that is that he go forth as he hath begon: and to wynpsingus ye shall speke also that he spare al his armure, to fight shortly with the turkes, for as moche as he hath kepte warre longe ynough with kepers of concubynes. And I haue great hope and trust to se hym ones a bysshop, & to ryde vpon a mule, and to be set hygh in honour, with a myter and crosse. But in ernest I pray you cõmaunde me hertely both vnto them and vnto Rutgerus, & the rest of my frendes, and in your deuout prayers made to god, I praye you remembre Erasmus, and praye for his soules helthe. At Basyle the euen of the Assumpcion of our lady, In the yere of our lorde god

M.CCCCC.

and.xvii.

The table.

Here foloweth the table of this preſent booke.

We muſt watche and loke aboute vs euermore while we be in this lyfe. Capitulo.i.

Of the wepons to be vſed in the warre of a chriſten man. Capitulo.ii.

The firſt poynt of wyſdom, is to knowe thy ſelfe, & of two maner wyſdomes, the true wyſdome, & the apparent. Capi.iii.

Of the outwarde & inwarde man. Ca.iiii.

The diuerſite of affections. Capi.v.

Of the inwarde and the outwarde man, and of the two partes of man, proued by holy ſcripture. Capi.vi.

Of the thre partes of man, the ſpirite, the ſoule, and the fleſſhe. Capi.vii.

Certayne generall rules of true chriſtendome. Capi.viii.

Agaynſt the euyll of ignorauncе, the firſt rule. Cap.ix.

The ſeconde rule. Capi.x.

The thyrde rule. Capi.xi.

The fourth rule. Capi.xii.

The fyfth rule. Capi.xiii.

The ſyxth rule. Capi.xiiii.

Of certayne oppynyons mete for a good chriſten man. Capi.xv.

The ſeuenthe rule. Capi.xvi.

The eyght rule. Capi.xvii.

The nynthe rule. Capi.xviii.

The tenth rule. capi.xix.
The.xi.rule. capi. xx.
The twelfte rule. capi.xxi.
The thyrteenth rule. capi.xxii.
The fourteenth rule. cap.xxiii.
The fyfteenth rule. ca.xxiiii.
The sixteenth rule. capi.xxv.
The seuenteenth rule. capi.xxvi.
The eyghteenth rule. ca.xxvii.
The nynteenth rule. ca.xxviii
The twenty rule. cap.xxix.
The.xxi.rule. capit.xxx.
The.xxii.rule. capi.xxxi.
Remedies agaynst certayn special synnes
And firste agaynste bodyly lust .ca.xxxii.
A shoyt recapitulacion of the remedies a-
gaynst the flame of luste. ca.xxxiii.
Against the entysynge and prouoking vn-
to auaryce. ca.xxxiiii.
The recapitulacion of the remedyes a-
gaynste the vyce of auaryce. ca.xxxv.
Agaynste ambition or desyre of honoure,
and authoritie. ca.xxxvi.
Agaynst elacyon, otherwyse called pryde
or swellynge of the mynde .capi.xxxvii.
Agaynst wrath and desyre of wreke and
vengeaunce. capi.xxxviii.

FINIS.

ENCHIRIDION.

¶ A compendious treatise of the soudyour of Chriſte, called Enchiridion, which a ralm⁹ of Roterdame wrote vnto a certayne courtyer, a frende of his.

THou haſte deſired me with feruent ſtudy ſinguler beloued brother in Chriſte, that I ſholde deſcribe for the, cōpendyouſly, a certaine craft of vertuous liuig, by whoſe helpe thou myghteſte attaine a vertuous mynde, according to a true chriſtian man For thou layſt that thou arte & haſt ben a greate while werye of the paſtyme of the courte, and doeſt compaſſe in thy minde, by what meanes thou myghteſt eſcape egipt with all her both vices & pleaſures, & be prepared happely with the capteyn Moyſes vnto the iourney of vertue The more I loue the, the gladder I am of this thine ſo holy a purpoſe, which I truſt (ye without our helpe) he that hath vouched ſafe to ſtyre it vp in the, ſhall make proſperous, & bringe to good effecte. Notwithſtandinge yet haue I very gladly & willingly accōpliſched thy deſyre, partly becauſe thou arte ſo greate a frende of mine, partly alſo becauſe thou requireſt ſo charitable thinges,

Egipte betokeneth ſynful lyuynge.

The lande of promiſſion ſignifieth pure lyfe.

Now enforce thy selfe, and do thyne endeuoire, that neither ỹ mayste seme to haue desired my seruice and duty in vaine, neither I to haue satisfied thy minde & oute any fruit, ye let vs bothe indifferenly beseche the benigne spirite of Jesu, that he doth put holsome thynges in my minde, while I wryte, and make the same to the of strength and efficacie.

¶ we must watche and loke about vs euermore, while we be in this lyfe. Capo. j.

The firste poynte is, we muste nedes haue in minde continually, that the lyfe of moztall men, is nothing but a certaine perpetuall exercyse of warre: as Job witneseth, a warriour proued to the vtmoste, & neuer ouercome. And that the mooste parte of men, be ouermoch disceyued, whose mindes this worlde as a iugler holdeth occuppyed with delicious & flatering pleasures, which also departing from warre, as though they had cõquered all their ennemies, make holy daye oute of season, & giue them selfe to rest out of time none otherwise truly, than in a very assured peace. It is a maruailous thinge to be hold, how without care & circũspectiõ we lyue, how ydelly we slepe, now vpon the one syd, & nowe vpon the other, whã without cealing we are beseiged with so great

The lyfe of man is but a warfare saith Job vij.

The comparsacion of the worlde to a wgler.

Peace / peace / and yet is there no peace at all.

a nõbre of armed vices, sought & hũted for & so grete craft, inuaded dayly & so grete lyenge awayte, Behold ouer thy heed wicked deuyls & neuer slepe, but kepe watche for our destructiõ, armed against vs with a thousande deceptes, & a. M. craftes of noysaunces, which enforce frõ on hygh to wound our myndes & wepons brenning and dypped in dedly poylõ, thẽ the which wepõs nether Hercules, nor Cephalꝰ had euer a surer dart, except they be receyued with ỳ sure & impenetrable sheld of faith.

Wiuers enemies from aboue.

Than agayne on the right hande, and on the lefte hande, afore and behynde, this world stryueth agaynst vs, which alle the saieng of saint Johñ, is set al on vice & mischefe. And therfore is to Christ both cõtrary & hated. Neither is it one maner of fight For somtymes & gonnes of aduersitie, as one ragynge with open warre, he shaketh the walles of the soule: Somtyme & grete promyses (but yet moost vayne) he prouoketh to trealõ: and somtime by vndermynynge he stealeth on vs vnware, to catche vs amonge the ydle and careles men. Last of all, vndernethe, the slypper serpent, the first breker of peace, father of vnquietnes otherwhiles hyd in the greene grasse, lurkyng in his caues, wrapped togither in an hõdred roũde rolles, ceaseth not to watch & lye in a wayt byneth in the hele of oure woman, whom he ones poysoned. By the

Enemies at hande.

Enemies of hell.

woman is vnderstande the carnal parte of a man, otherwyse called sensualitie. This is our Eue, by whō the moste crafty serpēt dothe entyse & drawe our myndes to mortal & deedly pleasure. And furthermore as though it were but a tryfle that so great a company of enemyes shoide assaute vs on euery syde: we bere about with vs, where so euer we go, in the very secrete partes of the mynde, an ennemye nerer than ons of acquayntaūce, or one of housholde. And as nothynge is more inwarde, so nothynge is more perylous. This is the old. erthly Adam, which by acquayntaūce & customable familiaritie, is more nere to vs thā a citezyn, & is in al maner studyes & pastymes to vs more cōtrary than any mortal ennemy: whome thou canst kepe of with no bulwarke, neyther is it lawfull to expell hym out of thy pauilyon. This felowe must be watched with an hōdzed eyes, leest pauenture he set open the castel or cite of god, for deuyls to entre in. Seyng therfore we be vexed with so fereful & cruel warre, & that we haue to do or stryue with so many ennemyes, whiche haue conspyzed & swozne our deth: whiche be so bely, so appoynted, so false & expert: Ought not we mad men on the other syde to arme our selfe, & take our wepons in our handes to kepe watche and haue all thynges suspecte? But we as though all thynges were at rest and peace

Eue signifieth affeccyons.

Olde Adam betokeneth appetytes or affeccyons.

slepe so fast that we rowte agayne, & gyue our selfe to ydlenes, to pleasure, & as the cõmune puerbe is gyue our myndes to reuelynge & makyng good chere, as though our lyfe were a feestynge or banketynge, suche as the grekes vsed, and not warrare. For in the stede of tentes & pauylions, we tumble & walter in our bedoes: and in the stede of sallets & hard armure, we be crowned with roses & stelsshe sloures, bathed in damaske & rose waters, smoked in pommaunders & with muskballes, chaungynge poyntes of warre with ryot & idlenes, & in the stede of wepons wlõging to the warre we handle and take vnto vs the vnhardy harpe, as who say, this peace were not of all warres the most shamefull. For who so euer is at one with vices, hath broken the truce made betwene him & god in tyme of baptysme. And thou oh madde man cryest peace peace, whan thou hast god thyne enemy, whiche onely is peace, & the author of peace, & he hym selfe with open mouthe cryeth the cõtrary by the mouth of the prophete, saying. there is no peace to synners or wycked persones whiche loue not god. And there is none other condicion of peace with hym except that we (as longe as we warre in the fortresse of this bodye) with deedly hate, & with al our might, kepe batayle & fyght agaynst vices. For yf we be at one with them, we shall haue hi whiche

There is no peace to wicked persones.

onely, beynge our frende, maye make vs blysseo, and beynge oure foo, may destroye vs, our double ennemy, bothe bicause we stande on their syde, whiche onely can neuer agre with god (for how can lyght and darknes agre) and also bicause we as men most vnkynde, abyde not by the promesse that we made to him, & wickedly breke the appoyntment which was made with protestacyon and holy ceremonyes. Oh thou cristen man, remembrest thou not whan thou were prested & cōsecrate with the holy mistcryes of the fountayne of lyfe, how thou boundest thy selfe to be a faythfull sowdyour vnto thy captayne Chryste: to whome thou owest thy lyfe twyse, bothe bicause he gaue it the, and also bycause he restored it agayne to the, to whome thou owest more than thou art able to pay? Cōmeth it not to thy mynde, how whan thou were bounde with his sacramentes, as with holy gyftes, thou were swore with wordes for the nones, to take the parte of so courtes an Emperoure, and that thou dydest curse and banne thyne owne heed, desyrynge vengeaunce to fall vpon thyne owne selfe, yf thou dydest not abyde by thy promesse? For what entente was the signe of the crosse printed in thy foreheed, but that as longe as thou lyuest thou sholdest fyght vnder his standerde? For what entent were thou annoynted with his ho-

In tyme of Baptysme we professe with protestacyō to fyght euer vnder the standard of chryst

Badges and lygnes of baptym.

lye oyle, but that thou for euer sholdest wrastle and fyght agaynste vyce? what shame, and how great abomynacion is it accounted with all men, yt a man forsake his kynge or cheke lorde? why settest thou so lyght than by thy capteyn Christ? neyther kepte downe with the feare of hym, seynge he is god, nor refraynynge for the loue of hym, seynge for thy sake he was made man? ye & seynge thou vsurpest his name, thou oughtest to remembre what thou hast promysed hym. why departest thou awaye from hym lyke a false forswore man, and goest vnto thyne enemye, from whense he ones redemed the, with the raunsome of his precyous bloode? why doest thou so ofte a renegate warre & fyght vnder the standerde of his aduersary? with what face presumest thou to set vp cõtrary baners agenst thy kyng, which for thy sake wolowed his owne like? who so euer is not in his parte, as he sayth hym self Luc. xi. stãdeth agaynst hym. And he that gadereth not with him, scatereth abrode. Thou warrest not only with fylthy tytle or quarell, but also for a miserable reward. wylte thou here who so euer thou be, that arte a seruaunt or soudyour to the worlde, what shal be thy mede? Paule the stãdarde bearer in ✠ warre of Christ answereth the The rewarde (sayth he) of synne is deth. And who wolde take apon him to

The name of Christe ought to put vs in remembraunce.

The guerdon of synne.

fight in a iust & an honest cause, if he were sure to dye but bodyly onely, & thou fightest in a wronge & allo a fylthy quarell, to obtayne for thy rewarde, the deth of thy soule. In these mad warres whiche man maketh against man, either through beestly fury, or through wretched & miserable necessitie, seest thou not, if at any time the greatnes of the pray ymysed or hoped for or comfort of the capteyn, or the cruelnes of the ennemies, or shame of cowardnes cast in their teethes, or in conclusion, if desyre of prayse hath pricked & stered vp the soudyours mindes: with that courage, & how lusty stomackes they finisshe, what so euer labour remayneth: how lytle they regarde their liues: with how greate fiersnes they renne vpon their ennemies: well is he that may go formest? And I beseche the how moch worsse is the rewarde, whiche thole wretched men go aboute to gete with so great ieoperdies & diligēce: which is nothig els but to haue praise of a wretched man their capteyn, & that they might be glorifyed with a rude & homely songe suche as are vsed to be made in the time of warre, to haue happely their names wryten in a harpers bederoll, to get a garlande of grasse, or oken leues, or at the moost, to bringe home a lytle more vantage, or winning with them, we on the other side clene contrary, be kendled wyther with shame

Comparacion of rewardes.

noꝛ hope of reward, & yet he vpholdeth vs
while we fight, that shall quite our payne
yf we winne the feilde. But what rewarde
setteth forth the chiefe ruler of our game foꝛ
them that wyn the maystry, verily not mu
les, as Achilles did in Homer, not tripo=
das, that is to saye, mete boꝛdes with.iiij.
fete, as Eneas, did in Virgill, but suche as
the eye neuer sawe, ne the eare neuer herd
neither coude sinke in to the herte of man.
And these rewardes he giueth in the mean
season to his (whiles they be yet fighting)
as solaces, & thinges to cõfoꝛt thẽ in their
laboures & trauayles. And what afterward
certes blissed imoꝛtalite. How wit i games
of spoꝛte, as renning, wꝛastlinge, & leping,
in whiche the chefest part of rewarde, is
pꝛaise, euen they which be ouercom, haue
likewise their rewardes assigned vnto
them. But our mater is tryed with greate
and doutfull peryll, neyther we fight foꝛ
pꝛaise, but foꝛ life. And as reward of most
valure is set befoꝛe hym that quiteth him
selfe most manfully, so paine most terrible
is appoynted foꝛ hym that gyueth backe.
Heuen is pꝛomysed to hym that fyghteth
lustely. And why is not the quick courage
of a gentyll stomacke, enflamed with the
hope of so blessed a rewarde, namely whõ
he pꝛomiseth, whiche as he can not dye,
euen so he can not deceyue. All thinges be
done in the sight of god, which al thinges

God behol=
deth vs.

beholdeth, we haue all the company of heuen beholders of our cõflict? And how are we not moued at the leestway euen for very shame? He shall prayse our vertue & diligence, of whom to be lauded is very felicite. why seke we not this prayse, ye with the losse of ourselues? It is a cowardfull mid that wil be quickened with no matter of reward. The veryest hartles coward in the worlde, for feare of peryls oft tyme taketh courage vnto him. And in worldly battayles, though thine aduersarye be neuer so cruell, yet rageth he but on thy goodes & body onely, what more than that coude cruell Achilles do to Hector, But here the immortal parte of the is assauted, and thy carcas is not drawen about the sepulchre as Hectors was, but thy bodye & soule are togither caste downe in to hell. There the greatest calamite or hurte is, that a sword shall seperate the soule from the body, here is take frõ thy soule the lyfe, which is god him selfe. It is natural for the body to dye which if no man kyll, yet muste it nedelye dye. But thy soule to dye, is extreme mysery, with how great cautell voyde we the woũdes of the body, with howe great diligence cure we them, & set we so lytle of the woũdes of the soule, Our hertes aryseth & grudgeth at the remẽbraunce of death of the body, as at a terrible or outragyous thynge, bicause it is seen with bodily eyen

Achilles slewe Hector.

The dethe of the body is very terrible,

The deth of the soule is not perceyued.

The soule to dye, because no man seeth, & fewe byleue, therfore very fewe feare it. And yet is this deth more cruell than the other: Euen as moche as the soule passeth the body, and god excelleth the soule.

The token of a sicke soule.

Wilte thou that I shewe the certaine coniectures, examples, or tokens, wherby thou mayste perceyue the sicknes & deth of the soule? Thy stomacke dygesteth yll, it kepeth no meat: thou perceyuest by and by thy body to be out of temper. And breade is so naturall meate for thy body, as the worde of god is meat for the soule. yf that seme bytter, yf thy mynde ryse against it. why doutest thou yet but that the mouth of thy soule is out of taste, & infected with some disease. yf thy memory, the stomacke of thy soule, kepe not the lerning of god, if by cōtinual meditation thou digestest not if whan it is digested thou sendest it not to all partes by operation, thou hast an euydent token that the soule is acrased. whan thy knees for weyknes bowe vnder the, & moche worke to drawe thy lymmes after the, thou perceiuest plainly thy body to be euill at ease. And doest thou not perceiue the sicknes of thy soule, whan he grudgeth and is weyke & faint to all dedes of pitie, whan he hath no strengths to suffre pacientiy the leest rebuke in the worlde, and is troubled, & angry with the losse of a halfpeny. After that the sight is departed fro

the eyes, & the eares ceasse to heare. After that all the bodye hath lost his felinge: no man douteth than, but the soule is departed. whan the eyes of the harte be waxen dim, in so moch that thou canste not se the most clereste lighte, whiche is trouth. whā thou heareste not with thy inwarde eares the voyce of god. whan thou lakest all thy inward feling & perceyuyng of the knowlege of god, thinkest thou that thy soule is alyue? Thou seest thy brother vngodlye entreated, thy mynde is nothinge moued, so thy mater be in good case. why feleth thy soule nothinge here? Certainlye bicause he is deede. why deed? bicause her lyfe is awaye, whiche is god. For verylye wher god is, there is charite, loue, & cōpassion of thy neighbour: for god is that charite. For yf thou were a quicke membre, how could any part of thy body ake, thou not sorowynge, no not ones felyng or perceyuing it. Take a more euident token. Thou hast disceyued thy frende, thou hast cōmytted adultry, thy soule hath caughte a deedly wounde, and yet it greueth the not in so moch that thou iopest, as it were of great wynnynge, & bostest thy selfe, of that thou shamfully hast commytted: byleue surely that thy soule lyeth dead. Thy body is not alyue yf he fele not the prickinge of a pyn. And is thy soule alyue whiche lacketh the felinge of so greate a wounde, Thou herest

God is life of the soule.

Feling is a token of life.

Some man vse leude & presumptuous communication, wordes of backbytinge, vnchast and filthy, ragynge furyously against his neighbour, thynke not the soule of that man to be alyue. There lyeth a rotton carcas in ỹ sepulchre of that stomak, fro whēs suche stenche aryseth, and infecteth euery man that cometh nygh. Christe called the pharisees paynted sepulchres, why so, bycause they bare deed soules aboute with them. And kyng dauyd the prophet sayth. their throt is their sepulcre wide opē, they spake deceitfully with their tonges. The bodyes of holy people be the tēples of the holy goost. And lewde mennes bodyes be the sepulchre of deede corpses, that the interpretations of the grāmaryens to them might well be applyed, Soma quasi Sima. it is called a body, bycause it is the buryall, that is to saye, the graue of the soule. The breit is the sepulcre, the mouth & the throte is the gapyng of the sepulchre, & the body destitute of the soule, is not so deed as is the soule, whan she is forsaken of almyghty god, neither any corpse stynketh in the nose of man so sore, as the stenche of a soule buryed .iiij. dayes, offendeth the nose of god and all sayntes. Therfore conclude, whan so euer deed wordes procede out of thy herte, it muste nedes be, that a deed corpse lyeth buryed withi. For whā (accordinge to the gospell) the mouth spe-

The bodyes of good men be the temples of the holy goost.

The bodye is the buryall or graue.

keth of the haboundaunce of the herte, no doubt he wolde speake the lyuely wordes of god, yf there were lyke presente, that is to wyte, god. In an other place of the gospell, the disciples saye to Christe. Mayster whether shall we go, thou hast the wordes of lyfe, why so I praye the, the wordes of lyfe, Certaynly, for byeause they sprynge out of that soule, frome whom the godhed which restored vs agayne to life immortal neuer departed so moch as one momente, The phtlician easeth thy bodye somtime whan thou art diseased. Good & holy men somtimes haue called the body deed to life ageyn. But a deed soule, nothing but god onely of his free & singuler power restoreth to like agayne, ye and he restoreth her not agayne, yf she beinge deed haue ones forsaken the body. Moreouer of the bodyly death, is the felinge lytle, or none at all. But of the soule, is the feling eternal. And though also the soule in that case, be more than deed, yet as touchinge the felinge of eternall deth, she is euer immortall. Therfore seinge we muste nedes fight with so straige & maruaylous ieoperdy, what dulnes, what negligence, what folysshnes is that of our mynde, whom feare of so grete mischefe sharpeneth not, And agein to the contrary parte, ther is no cause wherfore eyther the greatnesse of perill, or elles the multitude, the violence, the subtyltye of

Many causes why a christē man oughte to be of good comfort, and to haue cōfidence

thine aduarlaries shold abate the courage of the mynde. It commeth to thy mynde how greuous an aduersary thou hast. Remembre also on the other side, how plente how redy at hande thou hast helpe and socour. Against the, be innumerable, yet but he that taketh thy parte, him selfe alone is more of power than all they. If god be on our side, what mater is it who be agaynste vs. If he stay the, who shall cast the down. But thou must be enflamed in al thy hert and brenne in feruēt desire of victory. Let it come to thy remēbrauce, that thou stryuest not, nor hast not to do with a freshe soudyours a newe aduersarye, but with hym that was many yeres ago discōfited ouerthrowen, spoyled, and led captyue, in triūph of vs, but than in Christ our heede, by whose might no doubt, he shallbe subdued agayn i vs also. Take hede therfore that thou be a membre of the body, & thou shalte be able to do all thinges in power of the hed. In thy selfe thou art very weke in hym thou art valyaunt, and nothing is there, that thou art not able to do. wherfore the end of our warre, is not doutfull, bycause the victorye dependeth not of fortune, but is put holly in the haudes of god and by hym in oure handes. No man is here that hath not ouercome, but he that wolde not. The benignitie of our ptector neuer failed manne. If thou take hede to

Our enmeny was ouercom many yeres agone.

No man is strong in his owne strēgthe.

answere and to do thy parte agayne, thou art sure of the victory: for he shall fight for the, and his liberalite shall be imputed to the for meryte. Thou must thanke hym all togyther for the victory, whiche first of all hym selfe alone being immaculate, pure & clene from synne, oppressed the tyranny of syn. But this victory shall not come without thyne owne diligence also, for he that sayd, haue confydence, I haue ouercomen the worlde, wolde haue the to be of a good cõfort, but not careles & necligent. On this maner in conclusyon, in his strenghte, & by hym we shall ouercome, yt by his ensample we shall fyght as he fought: wherfore thou muste so kepe a meane courle, as it were bitwene Scilla, and Charibdis, that neyther trustynge to moche, & bearyng the ouer bolde vpon the grace of god, thou be careles and recheles, neyther yet so mystrustyng in thy selfe, feared with the difficultyes of the warre, do cast from the courage, boldnes or confidence of mynde togyther with harneyes and weapons also.

Scilla is a foul perdous place in the see of cecyle.

Charibdis is a swalowe or whyrlepole in the same see.

¶ Of the weapons to be vsed in the warre of a chrysten man. Ca.ii.

AND I suppose that nothyng pertayneth so moche to the discyplyne of this warre as that thou surely know and presently haue recorded, & exercised in thy

mynde alwaye, with what kynde of armure or wepons thou oughtest to fight, and agaynst what enemyes thou must encounter & iust. Moze ouer that the wepons be alwaye redy at hand leest thyne so subtyle an enemy shoulde take the aduer and vnarmed. In these worldly warres a man may be often tymes at rest, as in the depe of the wynter, or in tyme of truce: but we as longe as we kepe warre in this bodye, may departe from our harneys, & wepons no season, no not (as the sayinz is) one fynger brede. we muste euer stande afore the tentes & make watche, for our aduersarye is neuer ydle: but whan he moste calme & styll, whan he fayneth to flee, or to make truce, euen than moste of all he ymagyneth gyle: & thou hast neuer more nede to kepe watche thā whā he maketh countenaunce or semblaunce of peace. Thou hast neuer lesse ned to feare, than whā he assaulteth the with open warre. Therfore let thy first care be, that thy mynde be not vnarmed. We arme our body bycause we wold haue no nede to feare the dagger or priuy murderer of the theefe. Shall we not arme our mynde lykewise, that he might be in sauegarde? Our enemyes be armed to destroye vs, dothe it greue vs to take our wepons of defēce that we perish not? They watche to kyll, shall not we watche to be out of daūger? But of the armure & wepons of a

Wchristen mā shulde neuer cease from warre.

chrysten man, we shall make specyall mencion whan we come to the places conuenient. In the meane season to speke brefely who so euer wyll assayle with batayle the seuen nacions that be called, Cananei, Hethei, Amorei, Pherezei, Hergezei, Euei, & Iebuzei, that is to say, who so euer wyll take vpon hym to fyght agaynst the hole hoost of vices, of the whiche seuen be counted as chefe capitaynes, must prouide him of two special wepons, prayer, and knowlege, otherwyse called lernynge. Paule wolde we sholde be euer armed, whiche byddeth vs pray cõtinually without stop. Prayer pure and perfite lyfteth vp thyne affection to heuen, a toure beyonde thyne enemyes reache. Lernynge or knowlege fenseth or armeth the mynde with holsom preceptes & honest opinyons, and putteth the euer in remẽbraunce of vertue, so that neyther can be lacking to the other. These twane cleueth so togyther lyke frendes, the one euer requyrynge the others helpe. The one maketh intercession and prayeth. The other sheweth what is to be desired, and what thou oughtest to pray. To pray feruẽtly, & (as James exhorteth vs) without doutyng or mystrustyng, fayth & hope bringeth to passe. To pray in the name of Iesu, which is nothynge els but to desyre thynges holsome for thy soule helth onely, lernyng or doctryne techeth the. Said nor

The. vii. nacyons inhabited the lande of behest or promisson promysed to Abraha & his offsprig

Prayer and knowlege be the chefe armure of a Chrysten man

The sones of Zebedei be James the more and John the euangelist.

Christ to the sonnes of Zebedei, ye knowe not what ye aske: But prayer verily is the more excellent, as she that cōmuneth & talketh familiarly with almighty god. yet for all that is doctryne no lesse necessary. And I can not tel, whether that thou fled from Egypt, mightest without great ieopardye cōmyt thy self to so long a iourney so hard and ful of difficulte, without the capteyns Aaron and Moyses. Aaron whiche was charged with chynges dedicate to the seruyce of gods temple, betokeneth prayer. By Moyses is figured the knowlege of the lawe of god. And as knowlege of god ought not to be vnperfyte: so prayer shold not be faynte, slacke, without courage or quyckenes. Moyses with the weapons of prayer, fought agaynst his ennemyes, but had his handes lyfted vp to heuen, which whan he let downe, the israelytes, had the worse. Thou happely whan thou prayest considrest onely, how moche of thy psalme thou hast mombled vp, & thynkest moche babelyng to be the strength, and vertue of prayer: whiche is chefely the vyce of them whiche (as infantes) rieue to the lytterall sence, & are not yet growen vp to the typpes of the spirite. But heare what Christ techeth vs in Mathewe, sayeng. whan ye pray speke not moche, as the ethnicys and gentyles do, for they thynke their prayers to be accepted by cause of moche babelynge

Aaron signifieth prayer. Moyses betokeneth knowlege.

Counterkayte them not therfore, for your father knoweth wherof ye haue nede before ye desyre it of hym. And Paule to the Corinthes despyseth .x. thousande wordes babled with mouthe, in cõparison of tyue, spoken in knowlege. Moyses opened not his lyppes, and yet god sayd to hym: why cryest thou so to me. It is not the noyse of thy lyppes, but the feruent desyre of thy mynde, whiche (as it were a very shryle voyce) beateth the eares of god. Let this therfore be a costomable thynge with the, that as soone as thyne ennemye aryseth agaynste the, and the vyces whiche thou hast forsaken trouble the, thou than without taryenge with sure confidence and trust lyfte vp thy mynde to heuen, from whens helpe shall come to the, & thyther also lyfte vp thy handes. The surest thynge of all is to be occupyed in dedes of pitye, that thy dedes may be referred and applyed, not to worldly desynes, but vnto Christ, yet leest thou sholdest despyse the helpe of knowlege, consyder one thynge. Before tyme it was ynough for the israelytes to flee and escape from their enemyes, but they were neuer so bolde as to prouoke the Amalachytes, and to trye with them hande for hand, before they were refreshed with mãna from heuen, and water rennyng out of the harde rocke. The noble warryour Dauid refreshed and made strong with these

Pity is not take kẽ for cõpassiõ, but for the honouryng & worshyppynge of god with charite or lone or dinste, as Christ taught vs to loue.

Mãna is a hony dewe wherwith the chyldren of Israel

were fed .xl. yeres / & it is signified knowledge / and also by water lykewyse.

tates, set naught by the hole hoost of his aduersaryes, sayenge. Oh good lorde thou hast set a table of meate before me to defende me agaynst al men that trouble me. Byleue me well brother syngularly beloued in my hert, there is none so great violence of thy foes, that is to saye, none so great temptacion, whiche feruent study or meditacion of holy scripture, is not able to put abacke, nor any so greuous aduersite. which it maketh not easy. And lest I sholde seme to be somwhat to bolde an interpretour (though I coude defende my self with great authorite) what thynge I praye the coude more properly haue signified the knowlege of the secrete lawe of god thā dyd mānā? For fyrst in that it sprange not out of the erthe, but rayned downe from heuen: By this propertie thou perceyuest the difference betwene the doctryne of god, and the doctryne of mā. For al holy scripture came by diuyne inspiracion, and from god the author. In that it is small or lytle in quantite, is signified the humylite, lowlynes or homlynes of the style vnder rude wordes including great mistery. That it is whyte by this propertie is signified the puritie & clennesse of gods lawe. For there is no doctryne of man, whiche is not defyled with some blacke spotte of errour, onely the doctryne of Christ is euery where bright, euery where pure and clene. That it is sem-

what harde & some deale cough & sharpe, betokeneth secrete misterye hydde in the litteral sence. If thou hãdle the vtter lyde and yf I may so call it the codde, what is moze harde oz vnsauery? They talked but the vtter rynde of manna, whiche sayd to Chzist, this is an hard sayng, & who may abyde the hearyng therof? But get out the spirituall sence, & nothynge is moze sweter noz moze full of pleasure and swete iuce, Wozeouer manna is in the ebzewe tonge as moche to saye, as what is this? which questyon agreeth well to holy scrypture, which hath nothyng in it ydle oz in vayne, no not one title oz pzicke, vnwozthy to be serched, vnwozthy to be wndzed, vnwozthy of this sayeng: what is this? It is a comen vse vnto the holy goost to signifye by water the knowlege of the law of god. Thou redest of the wat of cõfozt by whose bankes Dauid reioyseth to haue be nourissshed vp: thou redest of the waters which wysdom cõueyeth in to the toppes of euery waye: thou redest of the mysticall ryuer in to the whiche Ezechiel entred, & coude not wade ouer: thou redest of the welles that Abzaham digged, which whan they were stopped of the philistiens ysaac repared agayne. Thou redest of .xii. fountaynes at which the israelytes after they had walked thzough .xl. mansions, and began than to be wery & fayntt, rested and refreshed

themkelf & made them strong to the longe iourney of deserte. Thou also redest in the gospell of the well wher vpon Chzist sate werped in his iourney. Thou redest of the water of Siloe, whyther he sendeth the blynde to recouer his syght. Thou redest of the wat poured i to the basen to wasshe the apostles fete. And bicause it nedeth not to reherse all places in this signification, ofte mẽcion is made in scripture of welles fountaynes and ryuers, by whiche is signified nothynge eis, but that we ought to enquire and serche diligently foz misteries hydde in scripture, what signifieth water hydde in the vaynes of the erth but mistery couered oz hyd in the litterall sence? what meaneth the same conueyed abzode, but mistery opened & expounde? whiche being spzed & dilated bothe wyde & bzode, to the edifieng of the herers, what cause is there why it might not be called a ryuer? wherfoze yf thou dedicate thy selfe holly to the study of scripture, & exercise thy mynde day and night in the lawe of god, no feare shal trouble the, neyther by day noz night: but thou shalte agaynste all assautes of thyne enemyes, be armed & exercised also. And I disalowe it not vtterly, yf aman foz a seasson (to begyn withall) wexercyse & spozte hymselfe in werkes of poetes and philosophers, which were gẽtyles, as in his Abc, oz introductozy to a mozе perfyte thynge.

Siloe is a poole without Jerusalem at the fote of the mount Sion

So that he taste of them measurablye, and whiles youth shall gyue hym leaue, & euen as though a man toke them in his waye, but not abyde and tary vpon them styll, & to wexe olde and dye in them, as he were bounde to the rockes of Sirenes, that is to put his hole delectation in them and neuer go farther. For holy Basilius to suche pastyme exhorteth yong men, whome he him selfe had induced to the cõuersacion of chrysten people. And our Augystine calleth backe agayne his frende Licẽtius, to passe the tyme with the muses, neyther Jerom repenteth hym selfe, that he hathe loued a woman taken prysoner in warre. Cipriã is commended, bycause he garnysshed the temple of god with the spoyles of the Egipcians. But in no case wold I that thou with the gentyles lerninge, sholdest also louke the gentyles vyces & conuersacion. For yf thou do not, thou shalt fynd many thinges helpinge to honest lyuynge, neyther is it to be refused what so euer an author (ye though he be a gentyle) teacheth well. For Moyses veryly though he were neuer so familyer with god, yet despysed he not the counseyl of his father in lawe Jetro. Those sciences fashion & quicken a chyldes wytte, & maketh him apte afore hand meruaylously to the vnderstanding of holy scripture whervnto sodaynly and irreuerẽtly to presume with hande & fete

Sirenes were vnshadies dwellingein an Iland which with swetnes of songe drewe vnto theym whosoeuer sailed by/ & after kylled thẽ/ but Vlixes returnige from the siege of Troye hauing that waye a necessari iourney stopped his mariners eares with wexe and bonde himselfe to the maste so herde ye their song auoyding all ieoperdyes

vnwaſched, is in maner a certaine kind of ſacrilege. And Jerome cheketh the ſhameleſſe pertneſſe of them, which ſtrayght way from ſeculer or worldly ſcyence, dare take in hande to medle or interprete holy ſcripture. But how moche shamfuller do they which neuer taſted other ſcyence, & yet at the fyrſte dare do the ſame thyng? But as the ſcripture is not moch frutfull yf thou ſtande and ſtycke ſtyl in the letter, In like maner the poetrye of Homere and Virgil ſhall not profyte a lytle, if thou remembre that it muſt be vnderſtand in the ſence allegory, which thinge no man wyll denye, that hath aſſayed or taſted of the lerning of olde antiquities neuer ſo lytle, ye with the typ of his tonge, or vttermoſt parte of his lyppes. As for the poetes, which write vncienly, I wolde counſayle the not ones to touche them, or at the leeſt waye, not to loke farre in them, except thou can the better abhorre vices whan they be diſcrybed to the, & in cōperations of fylthy thynges the more feruētly loue thynges honeſt. Of the philoſophers, my mynde is that thou folowe them that were of Platoes ſecte, bycauſe both in very many ſentences, and moch more in their ſtyle and maner of ſpeking, they come very nighe to the figure and ꝓperty of ſpech vſed of the prophetes and in the goſpels. And to make an ende ſhortly, it ſhall be profytable to taſt of all

maner of lerninge of the gentiles, yf it so be done as I shewed before both in yeres according and measurably, moreouer with cautele & iugement discretly, furthermore with spede, & after the maner of a mā that entēdeth but to passeouer the coūtre only and not to dwell or inhabyte. In cōclusiō (whiche thinge is chefest of all) yf euerye thinge be applyed & referred to Christ. For so shal al thing be clene to thē that be clene whan on the other side to them that be vnclene nothyng is clene. And it shall be no rebuke to the, yf after the ensample of Salomon thou nourysshe vp at home in thy house. lx. quenes. lxxx. souerayne ladies and damoysels inumerable of seculer wisdome. So that the wysdome of god be aboue all other, thy best beloued, thy doue, thy swete herte, which onely semeth beautitul. And an israelite loueth a straunger & a barbarous damoysel, ouercom with her beautye, but first he shaueth of her heere, and pareth her nayles, & maketh her of an alyen an israelyte. And the prophet Ozee maryed an harlot, and of her had childzen not for him self, but for the lord of sabaoth and the holy fornication of the prophete, augmented the houshold of god. The Ebrewes after they had forsaken Egipt, lyned with light and pure whytebzede for a season, but it was not sufficiēt to so great a iourney. Therfore that bzeade lothed at

As Salomon had .lx. quenes lxxx. cōcubynes & damoyseelles innumerable/ yet one chiefe quene/ whome all the rest honoured so may we of all sciences haue authours inumerable/ yf holye scrypture be chiefe of all other for the honestinge of her.

The Israelite might take to wife a straūger taken in warre so that her nayles were fyrste pared and her heare shauen. So maye christen mē honour god with gētiles lernung/ yf we cut of that is superfluous.

The light & pure white brede betokeneth the gētles humble. Wāns betokeneth the wisdō of god.

ones, thou muste make as good spede as can be, vnto manna of celestiall wysdome the which shall nourysshe the haboundantly and strength the, vntyl thou obtayn thy purpose, and wyn by victory the rewarde that neuer shall cease, but thou must euer remembre in the meane season, that holy scripture maye not be touched but with clene & washen handes, that is to vnderstande, but with high pureneſſe of mynde, leest that, whiche of it selfe is pseruatyue or triacle, by thyne owne faute turne to the in to poyson, and lest manna to the, begyn to putrifie, except that thou cōuey or send it in to the inwarde partes of thy minde & affection, and lest happyly it shold fortune to the as it dyd to Oza, which feared not to set his prophane and vnclene handes to the Arke of god enclynynge on the one side and with sodeyne deth was punisshed for his leude seruice. The first pointe is, that thou haue good opinion of the holy scriptures, & that thou esteme them of no lesse valure and dignite, thā they are worthy to be esteemed, and that they came out of the secrete closet of the mynde of god. Thou shalt perceyue, that thou art inspired of god moued iwardly, rapt & in an vnspekable maner altered and chaūged into an other maner figure or shap, yt thou wylte come religiously, yt with reuerence and mekely thou shalt se the pleasures, delycates, or

Dauid ētēded to trāslate the ark of god out of the hous of Amynadab / whiche was in Gaboa / they put the ark vpon a carte / Oza with his brethern wayted on it on eyther side / as the ark enclined and bowed / Oza set his hand to staye it / & was smitten with sodeyne deth for his presumpcion.

Scriptur must be had i great reuerence.

deyntyes of the bleſſed ſpouſe. Thou ſhalt ſe the preciouſe iewels of rych Salomon, thou ſhalt ſe the ſecrete treaſure of eternal wiſdom? But beware that thou breke not mal. pertly in to the ſecrete cloſet, the wre is lowe, beware leeſt thou ſtryke the doze with thy heed, & be fayne to lepe backe agayne. Thinke on this wyſe, nothynge that thou ſeeſt with thyn eyen, nothynge that thou hādleſt with thy fingers, to be in dede the ſame thynge whiche it appereth, ſo ſurely as theſe thigs be true i holy ſcripture ſo that if heuē & erth ſhold periſh, yet of ỹ wozdes of god not one iote, oz tytle ſhal pe ryſh, but all ſhall be fulfilled. Though men lye, though men erre, yet the verite of god neither diſceyueth noz is deceyued. Of the iterptours of ſcripture, chooſe him aboue al other that go fartheſt frō the lettre, which cheſly next after Paule, be Origene, Ambroſe, Jerom, & Auguſtine, For I ſe the diuines of later tyme ſticke very moch i the letre, & with good wyll gyue moze ſtudy to ſubtyle & deceitful argumētes, than to ſerch out the myſteryes, as though Paule hath not ſayd trulye our law to be ſpūall. I haue herd ſom men my ſelf, which ſtode ſo greatly in their owne conceyte with the fantaſtical tradicions, ymaginacyons & inuēcions of mā, that they diſpiſed the interpretacyon of old doctours, that were nigh to Chriſt & his apoſtles, both in tyme & ly-

Faith muſt be gyuen to holy ſcripture.

The cheke interpretours of holy ſcripture

Wayster Doc-
toure Dunce.

tynge also, & accompte them as dremes, ye and M. Dunce gaue them such cõfidence that not withstãdig they neuer ones red ỹ holy scripture, yet thought they them self to be ꝑfite diuines, which ꝑfones thoughe they speke thinges neuer so crafty & subtile yet whether they speke thiges worthy of the holy goost, & the meke spirite of Christ or not, let other mẽ iudge. But if thou had dest leuer to be somwhat lusty & quicke of spirite, than to be armed to ꝓtentiõ, that is to say, to brawling or scoldig. If thou seke rather to haue thy soule made fat, thã thy wit to be vaynly delited, study & rede ouer chefly the old doctours & expositors, whose godlynes & holy lyfe is more ꝓued & knowen, whose religiõ to god is more to ẅ põ dred & loked vpon, whose lerning is more pfitable & sage also, whose style is neither bare ne rude, & iterꝑtacion more agreable to the holy mysteryes. And I say not this bycause I dispise these newe diuines, but bycause I set more by thinges more ꝓfitable, & more apt for the purpose. And also the spirite of god hath a certayn tonge or speche appropriat to hym self, he hath his figures, similitudes, parables, cõparisons, ꝓuerbes, & ridles, which thou must obserue and marke diligently, yt thou sholdest vnderstand them. The wisdom of god stutteth & lyspeth as it were a diligẽt mother, fashioneth her wordes according to our in-

The spekinge of scripture

launcye and feblenes. She gyueth mylke to them that be infantes in Chriſte, weke mete to feble ſtomackes. Thou therfore make ſpede thou were a man, make haſte to perfyte & ſtronge meate, and prepare a mannes ſtomacke. She ſtoupeth downe & boweth her ſelf to thy humilite & lownes. Aryſe than the contrary wyſe, & aſcend to her height & excellencye. It is like a monſtre and vnnaturall, to be euer a childe. He is to heritles, that neuer ceaſeth to be feble & weake. The recordinge of one verſe ſhal be more ſauery in thy mouthe, & ſhall nouryſche the better, if thou breake the cod, & taſte of the ſwetnes whiche is within, thā if thou ſholdeſt ſynge the hole pſalter, vnderſtande onely after the lytterall ſence. Redinge without vnderſtandinge.

wherof veryly I gyue admonicio a greate deale the rather, bycauſe I knowe by experience, that this errour hath not infected the ley people onely, but alſo the myndes of them which profeſſe & ſhewe outward in their habyte & name or tytle, pfyte religion, in ſo moch that they thynke the very ſeruyce of god, to be put chiefly in this one thynge, yf they ſhall laye ouer euerye daye as moche as they can of the pſalmes ſcarce vnderſtand ye in the lytterall ſence. Neither I thynke, any other thinge to be the cauſe, why we ie the charytable, liuig of our mōkes & cloyſterers ſo to kayle euery where, to be ſo colde, ſo ſlacke, ſo faint & The charitable lyuinge of monkes.

so to vanysshe away, than that they contynue all their lyfe, s were olde in the lettre and neuer entoyce to come to the spirituall knowlege of scripture. Neither heare they Christ cryenge in the gospell, the flesshe profyteth nothing at all. It is the spirite that quickeneth or giueth lyfe. They here not Paule, affirminge with his maister, the lettre kylleth, it is the spirite that gyueth lyfe. And agayne, we knowe (sayethe he) that the lawe is spirituall, and not carnall. Spirituall thynges muste be compared with spirituall thynges. In tyme passed, the father of spirituall, gyftes wolde be honoured in the mountayne, but nowe he wyll be honoured in the spirite: Howe be it, I dispyse not the feblenesse of theym whiche for lacke of knowlege and vnderstandinge, doth that thinge, whiche onelye they be able to do, pronouncinge the misticall psalmes with pure faith, without dissimulation or ypocresye, but rather as in charmes and enchauntmentes of magyke certayne wordes not vnderstande, no not of them whiche pronunce them, be yet byleued to be of vertue and strength euen so the wordes of god, though they be not perfytly vnderstande, neuertheleisse we muste truste that they be profytable to them, that eyther say them, or heare them with perfyte fayth, with pure affection and mynd And that the aungels, which are presente,

The flesshe is called in scripture what so euer is visible or perceyued outward with any sensyble power.

The spirite is called what so euer is perceyued inwardly with the eye of the soule.

A similytude of mekenes of them whiche lacke capacite.

and doth vnderstande, be prouoked to hel
pe them. And Paule dispyseth not them
whiche saye psalmes witht theyr mouthe,
or whiche speake with tonges: but he ex=
horteth them to folowe more perfyte gyf=
tes. Unto whiche yf there be any that can
not attayne, thrroughe the defaute not of
the mynde, but at the leest of nature: lette
hym not barke agaynst them, whiche en=
force to better thynges. And after the pre=
cept of Paule, let not hym whiche eateth,
despyse hym whiche eateth not, neyther
he that eteth not, iudge hym that eateth.
Neuertheless I wyll not haue the, whi=
che arte endewed with so happy a wytte,
to be slowe, and to tary longe i the bareyn
lettre: but to make spede vnto more secrete
misterpes, and to helpe the contynuall en=
deuoyre & enforcement of thyne industrye,
and wyll with often prayers: vntyll he
open to the, the booke clapsed with seuen
clapses, whiche hath they key of Dauyd,
which also shytteth, and no man openeth
the preuytees of the father, whiche neuer
man knewe but his sone, and he to whom
his sone hathe vouched safe to dysclose
them. But whyther gothe our style aslyde,
myne entent was to describe the forme of
lyuynge, not of lernynge. But I tourned
out of the waye this farre, whyle I la=
boured to shewe the a mete shoppe, from
whens thou oughtest to fetche newe ar=

mure, and wepons belonging to the newe warre. Therfore to come to our purpose agayne, yf thou shalte pyke and chose out of the bookes of the gentyles, of euery thynge the best. And also, yf thou by the example of the bee, flynge rounde aboute by the gardynes of olde authours, shalte sucke out onely the holsome and swete iuce the poyson refused and lefte behynde thy mynde shall be better apparayled a great deale, and armed vnto the cõmune lyfe or conuersacyon, in whiche we lyue one with an other in honest maner. For the philosophers & lerned men of the gentyles, in theyr warre vse certeyne wepons and armure not to be despysed. Neuertheless, what so euer thynge of honestye, or trouthe thou fyndest any where, thynke that to be Chrystes. But that diuyne armure, and (to speke as the poetes do) that harneys of Vulcanꝰ makyng, which with no weapons can be perced, is fette onely out of the armory of holy scripture, where our noble capteyn Dauid, layde vp all his ordynaunce of warre for his lowdyoures. with whiche they sholde fyght afarre and at hande agaynst the incircũcised philistiẽs. with this harneys was clothed, neyther Achilles, of whõ Homere writeth, neither Eneas, of whome Virgyll speketh, though they be so fayned. Of which, the one with yre, the other with loue, was ouercome

The artyllery of Vlcanus.

Achylles ouercome with yre. Eneas / ouercom with loue

shamfully. And it is not spoken without reason, that those weapons be not forged in ỹ werkhouse of mā, but in the werkhouse or forge, that is cōmen to Vulcan⁹ & Pallas, otherwyse called Mynerue. For poets the fayners of goddes, make Vulcan⁹ lorde of fyre, & Mynerua the lady of wytte, facultyes, sciences, and craftes: which thyng I iudge to be done in very dede (as thou mayst easely perceyue) whan fyre of the loue of god, hath armed thy wyt, endued with honest facultyes, so strongly that yf all the worlde shold fall on thy heed, yet shold not the stroke put the to feare. But fyrst thou muste caste awaye the harnes of proude Saule: whiche rather ladeth a man, than be any thyng necessary or profitable. And cōpared Dauid redy to fyght with Golias & holpe hym not at all. Moreour, from the banke of the broke of holy scripture, thou must gather fyue stones: whiche peraduenture, be the fyue wordes of Paule, which he speaketh in knowlege. Than take a slynge in thy ryght hande, with these weapons, is ouer thrown our onely ennemye the father of pryde, Sathan, whome at the laste, with what weapons dyd our hed Christ Iesu ouercome? dyd not he smyte the forheed of our aduersarye, as it had ben with stones fet out of the broke, whan he answered hym in tyme of tēptacyon with wordes of scripture? wyll thou

Poetes the fayners of goddes

Kynge Saule armed Dauyd to fyght agaīst golias with heuy & cōberous harneys / putryng on hym a salet of bras / & cote of mayle / but Dauid put it of / & gathered v. stones out of a broke / & with a slyng hyt Golyas in the forhed with a stone / & slew hym.

when Sathan wold haue had christ to turne stones i to bred Christ ānswered

with scripture/ sayenge: mā lyueth not only by bred/ bu. by euery worde that procedeth of the mouthe of god/ than he wold haue had christ to fal fro the pynacle.

Christ ānswerd with scripture sayenge a man shold not attēpte his lord god then the deuyll bad Christ honor hym christ answered a mā must honor his lord god & serue hym only.

If zeale be in knowlege it is good & if not it is euyl/ As the pharyseis for zeale of theyr tradycions persecuted Christ & thapostelles.

heare the instrumentes or artyllery of christē mens warre: And the zele of hym (sayth scripture) shal take harneys, and shal harneys his creature to auenge his enemyes he wyll put on iustyce for his brest plate, & take for his helmet, sure & true iudgement he wyl take a sheide of equite ipenetrable, or that can not be perced, yea and he wyll sharpe or faction cruel wrath in to a spere. Thou redest also i Esaie, he is armed with iustice, as with an habergyon, and a salet of helth vpon his heed, he is clothed with the vestures of vengeaūce, & couered as it were with a cloke of zele. Now if thou list to go to the storehouse of Paule, that valyaunt captayne, certaynly thou shalte also fynde there the armure of warre, not, carnal thinges, but valiaūt in god to destroye fortresses & coūseyles, & euery hygh thinge that exalteth himselfe agaynst the wctryne of god. Thou shalt fynde there the armure of god, by the whiche thou mayst resyst in a wofull daye. Thou shalt fynde the harneys of iustyce on the ryghte hande, and on the lefte, thou shalte fynde the defence of thy sydes, verite, and the hawbergyon of iustyce, the buckler of fayth, wherwith thou mayst quenche all the hote and fyery weapons of thy cruell aduersarye. Thou shalte fynde also the helmet of helth, and the swordе of the spiryte, whiche is the worde of god with whiche all, yt ama.i

be diligently couered and fenced, he may⁹ boldly without feare, bynge forthe the bolde layinge of. Paule. who shall sepa⁹ate vs from the loue of god? shall tribu⁹lation? shall straytnes or difficultye? shall hunger? shall nakednes? shall peryll? shall persecucyon? shall a swo⁹de, Beholde how myghty enemyes, and how moche fea⁹red of all men, he setteth at nought. But heare also a certayne greter thynge, for it foloweth, But in all thynges we haue ouercome, by his helpe, whiche loued vs. And I am assured (sayth he) that neyther deth nor lyfe, nor aungels, neyther pzinci⁹pates, neyther vertues, neyther pzesente thynges, neyther thynges to come, ney⁹ther strengthe, neyther hyghnes, neyther lowneſſe, nor none other creature, shall or may separate vs, from the loue of god, whiche is in Chryst Jesu. O happy truste and confidence, whiche the wepons or ar⁹mure of lyghte gyueth to Paule, that is by enterpzetacyon a lytell man, whiche calleth hymself the refuse or outcast of the worlde. Of suche armure therfore habou⁹daunce shall holy scripture mynister to the yf thou wylte occuppe thy tyme in it with all thy myght: so that thou shalte not nede our counseyle or admonicions. Neuerthe⁹lesse, seynge it is thy mynde, leest I sholde seme, not to haue obeyed thy requeit, I haue forged for the this lytell treatyse cal⁹

led Enthirsdion, that is to saye, a certayne lytell dagger, whom neuer laye out of thy hande, no not whan thou arte at meate, or in thy chambre. In so moche, that yf at any tyme thou shalt be compelled to make a pylgrymage in these worldly occupacyons, and shalte be accombred to beare aboute with the, the hole and complete armure and harneys of holy scripture: yet cõmytte not that the subtyle ly:rin wayte at any season sholde come vpon the, and fynde the vtterly vnarmed. But at the leest, let it not greue the, to haue with the this lytell hanger, whiche shall not be heuy to beare, nor vnprofytable for thy defence. For it is very lytell, yet yf thou vse it wysely, & couple with it the buckler of fayth, ỹ shalt easely withstande the fierse and ragynge assaute of thyne ennemye: so that thou shalt receyue no deedly wounde. But now it is tyme that I begyn to gyue the a certayne rule of the vse of these wepons, which yf thou shalt put in execution or practyse, I trust it wyll come to passe, that our capteyn Jesus Christ, shall translate the a cõquerour, out of this lytle castel or garyson, in to his great citie Jerusalẽ which tryumphe, where is no rage at al of any batayle: but eternal quyetnes, pfyte peace, assured tranquilite, wher as in the meane season, all hope and confydence of sauegarde, is put in armure and wepon,

Capto. iij.

¶ That the fyrst poynte of wysdome, is to knowe thy selfe, and of two maner wysdomes, the true wysdom and the apparent. Ca. iij.

That excelent good thynge desyred and sought for of al men, is peace or quietnes: vnto whiche the louers of this worlde also referre al theyr study, but they selle a false peare, and shote at a wronge marke. The same peace the philosophers also promysed vnto the folowers of theyr doctrynes, but yet falsly, for Chryst onely gyueth it, the worlde gyueth it not. To come to this quietnes, the onely waye or meanes is, yf we make warre agaynst our selfe, yf we fyght strongly agaynste our owne vyces. For with these ennemyes, god whiche is our peace is at varyaunce, and that with deedly hate, seyng he is naturally vertue it selfe, & father & lorde of al vertue. And where as a filthy puddle or a fynke gathered togyther of al kynde of vices, is named of the Stockes (whiche are the moost feruent deferders of vertue) folysshnes: and in our scripture the same is called malyce. In lyke maner vertue or goodnes lackynge in no poynte, of bothe partes, is called wysdome. But (after the sayinge of the wyse man) doth not wysdom ouercome malyce? The father and heed of malyce, is the ruler of darknes. Beliall

A man must fyght agaynst hym selfe.

God is our peace & felicite

Stoicy were phylosophers as Socrates & Plato, with theyr folowers which put felicyte in frewe pleasure in vertue onely and within the conscience without any outwarde pleasure or ryches.

Folyshnes is mysterye.
wysdome is felycyte.
Fooles also wretches and vnhappy.
wyse men also behappy and fortunate.
Fyithynes is folyshnes.
yerm is wisd̄.

whose steppes who so euer foloweth walketh in the nyghte, and shall come to eternall nyght. On the other syde, the grounde of wysdome, and in dede wysdom it self, is Christ Jesus, which is the very light, and bryghtnes of the glory of his father, puttynge away by hym selfe onely, the nyght of the folishnes of the worlde: which (wytnessing Paule) as he was made redēption & iustificacyon to vs that be borne agayne in him. Euen lyke wyse was made also our wysdome. we (sayth Paule) preache Christ crucified, whiche to the iewes, is an occasion of stumblyng & falling, and to the gētyles folyshnes. But to the elected, both of the iewe, & also of the gētiles, we preche Chryst the vertue or strength of god, & the wisdom of god, by whose wisdom thrugh his ensample, we may beare away the victory of our ennemy malice, yf we shall be wyse in hym, in whome also we shall be cō querours. Make moche of this wysdom, & take her in thyne armes. worldly wysdom set at nought, whiche with false tytle, and vnder the name of wysdome, bosteth and sheweth her selfe gay to foles, whan after Paule there is no greater folyshnes with god, than worldy wysdom, a thyng that must be forgete in dede agayn of him that wyl be wyse in dede. Yf any man (sayth Paule) amonge you semeth to be wyse in this worlde, let him be a fole, that he may

worldly wysedome is very folyshnes.

he must be a foole in this worlde that will be wyse in god.

be wyse, for the wisdome of this worlde, is folishnes with god. And a litle afore, Paul sayth, for it is wryten. I will destroy the wisdom of wyse men, & the prudence of prudēt mē, I will reproue. where is the wyse man? where is the subtyle lawyer? where is the serecher of this worlde? Hath not god made the wysdome of this world folishnes? And I doute not but euen now with greate hate, these folysshe wyse men barke agaynst the, & these blynd capteyns and guydes of blynde men, crye out & rore agaynste the, sayeng, that thou arte discreyued, that thou dotest, and arte mad as a bedlem man, bicause thou entendest to departe vnto Christ ward. These be in name onelye Christen men, but in verye dede, they are both mockers, and also ennemies of Christes doctryne. Take hede and beware that theyr folysshe bablynge moue the not: whose miserable blyndnes ought rather to be wepte, sorowed, & mourned, than to be counterfayted, or folowed. Oh what folisshe kynde of wisdom, and clene out of ordre, is this, in tryfles and thinges of no value, ye vnto filthynesse onelye to be clere wytted, ware, and experte, but in those thynges which onely make for oure sauegarde or helthe, not to haue moche more vnderstandinge, than a brute beest? Paule wolde we shulde be wyse, but in goodnes, and childzen in euyll. These men

The serchers were the Philosofers which serched for worldly wysdō yet could they not attayn no wisdome to saue the soule of mā vntyll Christ came.

Many hechrysten men vnnames onely but the very christē be they whiche kepe & obserue inwardly Christes precepte.

A true christen mā must despyse the folishnes of worldly mē. He is good for nothynge saith Hesiod, which neyther hathe wisdō / nor yet wyll learne it. To haue knowledge is best of all. To be wyllynge to lerne & obedyente to the truth is also a good thyng

To lacke knowledge is a very euyll thynge. To disdayn to lerne is worse but to withstonde repugne & gaynste the truthe to them whiche teache the truthe is worst of all and furthest frome grace.

be wyse to all iniquitie: but they haue no lerninge to do good. And for as moche as that facundyous and greke poete Helio-dus, counteth him good for nothinge, whiche neither is wyse of him selfe, neyther yet wyll folowe, and do after him that giueth him good counceyle. Of what degre then shall they be counted, whiche whan they them selfe be mooste shamfully disceyued, yet neuer ceasse to trouble, to laugh, to scorne, & pat in feare them whyche all redy become to their wittes agayne? But shall not the mocker be mocked? He that dwelleth in heuen, shall mocke them agayne and our lorde shall laugh them to scorne. Thou redest in the booke of Sapience, they shall se verely, and shall dispise hym, but god shal mocke them. To be mocked of lewde men, is as it were a prayse. And no doubte, it is a blessed thinge to folow our heed Christ, and his apostles, & a fearfull thyng truly to be mocked of god. I also (sayth wysdom) wyll laughe whan ye perisshe, & mocke you whan that thing hath hapned to you which ye feared that is to saye, whan they awaked out of their dremes, & come agayne to thē self, whā it is to late, shall saye. These be they whome we haue had in derision and reprofe, we for lacke of vnderstāding haue coūted their lyues to be madnes, & their ende to be without honour. This wysdom is beestly, & as

Euyll men say ye good mē as ye wyll now so lyued such & su the pope holy

James sayth, diabolyke, & of the deuyl, & is an enemy to god, whose ende is destruction. For always after this wisdome, foloweth as a waytynge seruaunt or handmayde mylcheuous ꝓsumption, after ꝓsumpcyon foloweth blyndnes of mynde, after blyndnes of minde, foloweth feruēt rage & tyrranny of affections & appetites, after the tyrranny of affections, foloweth the hole hepe of all vyces, & liberty to do what he lysteth. Than foloweth custome, after custome foloweth moost wretched dulnes or insencibilitie of mynde, a dalinge of the wyttes, for lacke of capacitie. By whiche meanes it cōmeth to passe at length, that euyl men ꝓceyue not themselfe to lyn. And whyles they be in such insencibilitie, without any feleyng or ꝓceiuing of themself, bodyly deth cōmeth sodeinly on them, & after it foloweth the second deth, whiche is deth euerlasting. Thou sest how the mother of extreme mylchef, is worldly wysdom. But of the wysdome of Christ, which the world thynketh folishnes, this wyse thou redest. All good thinges came to mē by hepes with her, & lestimable honesty by the handes of her. And I reioyced in all thynges, bicause this wysdome went before me, and I was not ware, that she was mother of all good thinges. This wisdom bringeth with her as companyons, sobrenes, and mekenes. Mekenes disposeth & maketh vs apte to

fooles? & this came of them & so we trust to se happen of you

Note how one vyce bryngeth in another.

The wysdome of Christe

receyue the spirite of god. For in the lowly
hũble and meke plone, he reioyseth to rest.
And whan the spirite hathe replenysshed
our myndes with his sweĕ lode grace, thã
forthwithal springeth that plentuous er-
bage of all vertue, with those blysted frup
tes of which the cheke, is the secrete ioy of
a clere conscience: a ioye knowen of none
but only of such, to whome it hath chaun-
ced to taste of it, which ioye neuer vanys-
sheth away, nor fadeth with the ioyes of
this worlde, but encreaseth and groweth
to eternal gladnes and myrth. This wil-
dõ my brother (after the counseyle of Ja-
mes) must thou requyre of god, with fer-
uent & brenning deyre. And after the cou
seile of the wise man, dygge her out of the
vaynes of holy scripture, as it were trea-
sure hyd i the erth. The chefe part of this
wysdom is, that thou sholdest knowe thy
selfe. which word, to haue descended from
heuen the antiquite byleued: and so moch
hath that sayenge pleased great authours
that they iudged all plenty of wysdom, to
be shortly comprehended in this lytle sen-
tence, that is to wyte, yf a man know him
selfe. But let the weight and authoritie of
this doctryne and teaching be of no valure
with vs, excepte it agre with our lerning.
The mistricall louer in cauticis, threteneth
his spouse, and biddeth her to get her selfe
out of the doores, except she know her self,

saying. O thou beautyful amonge all wo-
men, yf thou knowe not thy selfe, go oute
of the dores, & walke after the steppes of
thy flocke & sort. Therfore let no man pre-
sumptuously take vpon him this so great
a thynge, to thynke that he knoweth hym
selfe well ynough. I am not sure whether
any mā knoweth his body vnto the vtter-
most, and than how can a man knowe the
state of his mynde surely ynough? Paule
whom god so loued, that he saw the my-
steryes, ye of the third heuen, yet durst he
not iudge hym selfe. which thinge doutles
he wolde haue ben bolde to do, yf he had
knowen him self surely ynough. If so spi-
rituall a man, which discerneth al thinges
and is hym self to be iudged of no mā, was
not surely inough knowē to hym self, how
do we carnal men presume? In conclusion
lette hym seme to be a verye profytable
sowd your, which surely ynough neyther
knoweth his owne company, neither his
enemyes hoost. But so it is, that one chry-
sten man hath not war with an other, but
with him self. And verily a great hoost of
aduersaryes springe out of our owne flesh
out of the very bowels & inwarde part of
vs, lykewyse as it is red in certeyn poetes
tales, of the brethren gendred of the erth.
And there is so lytle difference betwene
our ennemye & oure frende, & so harde to
knowe the one fro the other, that there is

Thou mayst rede of Iason & diuers other how they sowed serpentes tethe & how of them sprange Gyantz which fought amōge them selfe and slewe eche other.

great leaperdy, leſt we ſomwhat recheles or necligent, defende our ennemye, in ſtede of our frende, or hurte our frende in, ſtede of our ennemy. The noble capteyn Joſue was in doute of an aūgell of lyght, ſaying Arte thou on our part, or of our enemyes part? Therfore ſeinge that thou haſt take vpon the, warre agaynſte thy ſelfe, & the chefe hope and cōfort of victory, is yᵗ thou knowe thy ſelfe to the vttermoſt, I wyll paynte a certayne ymage of thy ſelfe, as it were in a table, & ſet it before thyne eyen, that thou mayſt ꝓfitly knowe, what thou art inwarde, and within the ſkyn.

Of the outward & inward mā. ca. iiij.

A man is than a certayne monſtrous beeſt, cōpact togyther of partes, two or thre of greate diuerſite. Of a ſoule, as of a certayne goodly thinge, & of a body as it were a brute or dombe beeſt, For certeynly, we ſo greatly excel not al other kyndes of brute beſtes i ꝓpyetues of body, but that we in all his naturall gyftes, are found to them inferiours, as cōcerning the ſoule verily we be ſo receyuable of the diuine nature, that we may ſurmount aboue the nature of aūgels, & be vnyt, knyt, & made one with god. Yf thy body had not bene added to the, thou haddeſt ben a celeſtial or godly thinge, if this mind had not ben graffed in

A man is a certayne mōſtrous beeſte.

she, playnly thou haddest ben a brut beest. Thele two natures bytwene them selfe so diuers: that excellēt werkmā had coupled togider with blessed grozd. But the serpēt the enemy of peace, put thē alongze ageiu with vnhappy discozd, so that nowe they neither can be sepate, without very great turmēt & payne, neither lyue ioyned togy ther, without cōtinual warre. And plainly after the cōmune sayinge, eche in the other holdeth the wolfe by ỳ eares, & either may say very wel, and' accozdingly to the other that ppet and pleasaūt verse of Catullus I neyther can lyue with the noz without the. Such ruffelyng, wzangling & trouble they make bitwene them self with combe-rous debate, as thinges dyuers, which in dede are but one. The body veerily, as he hym selfe is visible, so delyteth he in thinges vysible. As he is moztall, so foloweth he thinges temporall. As he is heuy, so sinketh he downwarde. On the other parte the soule mynded of her celestiall nature, enforceth vpwarde with great violence, and with a terryble hest firyeth and wzestleth with the heuy burthen of the erthly bodye. She dispiseth the thinges that are seen, foz she knoweth them to be transytory, she seketh true thinges, which be permanent & euer abydynge, & bycause she is imoztal and also celestial, she loueth thinges imoztall and celestiall, and reioyceth in

God is the aduthour of peace/ The serpent is the maker of debate.

he holdeth the wolf by the eares/ this quere be ye vse vpon thē whiche be in suche cōbrāce fro whēs they can in no wyse rydd them selfe. The prouerbe this wise spōg A certein man walked in a forest/ vpon whō came a wolfe/ & he coude make no other shyfte but take hi by the eares/ whiche were so shorte that it was harde to hold them/ yet durst he not let thē go nor laye hande on his wepōs for fere of bytynge but held fast & cryed for helpe.

thinges of lyke nature, except she be vtterly drowned in the filth of the body, and by his contagyousnes be gone oute of kynde from her natyue gentylnes. And verylye neyther Promotheus, so moche spoken of amonge poetes, sowed this discorde in vs a portion of euery beest myngling to our mynde, neyther our primatyue & first making gaue it, that is to saye, it spronge not in vs naturallye, or god gaue it not to vs in our first creacion, but synne hath euyll corrupted and decayed that (whiche was well created, sowyng the poyson of dissencion betwene them that were honestly agreed. For before that time, both the mynd ruled the body without belynes & the body obeyed without grudgynge. Now it is clene contrary. The order betwene the is so troubled, the affections or appetytes of the body stryue to go before reason, & reason is in a maner compelled to enclyne & folowe the iudgement of the body. Thou mayst compare a man therfore properly to a communalitie, where is debate & part takyng in it selfe. which communalye, for as moche as it is made of sondry kyndes of men gathered togither, which be of diuers & contrary appetytes. It can not be auoyded, but that moch stryfe shall rise therin, and partes taken often tymes, onlesse the chefe rule and authorite be in one. And he hym selfe be suche a felowe, as wyll cow

Poetes fayne promotheus to haue made me of clay, and through help of pallas to put lyfe in the, & a portion of euery beest, as the tyrannes of the lyon, the wylynes of the foxe the fearfulnes of the hare, & so of other beastes.

Man is compared to a comon welthe or realme, where is a kynge, lordes, and the comon people.

maunde nothynge, but that whiche shall be holsome, and profitable for the cõmune welth. And for that cause it muste nedes be, that he whiche is moost wyse sholde moost beare rule. And he nedes must obey that leest preyueth or vnderstãdeth. Now there is nothynge more folysshe, than the rascall or vyle communaltie. And therfore ought they to obey the officers and rulers, and beare no rule nor offyce them selfe. The noble estates, or suche men wiche be moost auncyent of age, ought to be herde: but so that it lye onely in the kynges arbytrement to make statutes & lawes, whom it is mete to be aduertysed, to be put in remembraũce, or counseyled now and than. But it is not mete that he shoulde be compelled, or that any man shoulde maystry, or rule hym. And finally, the kynge obeyeth no man, but the lawe onely. The lawe muste be correspondent to the ordynall decre of nature, or the fyxte example of honestye. wherfore yf this order subuerted, the vnruly cõmunes, and that ragyng dregges of the cite, stryue to go before the seniours or elderwen: or if the chefe lordes dispise the cõmaundement of the kyng, thã aryseth perylous sedicyon, or diuysyon in our cõmune welth, ye & excepte the prouisyon decree or authorite of god socour, all the mater weyeth & enclyneth to extreme wyscheke, and to vtter destruction. In mã

The kynge obeyeth the lawe onely.

Reaſō is kyng in a man.

reaſō beareth the rowme of a kyng. Thou mayſt accōpte for the chefloꝛdes certeyn affections, & them of the body: but yet not all thinges ſo beeſtly. Of the whiche kynde is natural reuerēce towarde the father & mother, loue to thy bꝛethꝛē, a benuolēt mind towarde thy frendes and louers, cōpaſſiō vpon them that be vexed with aduerſite, oꝛ cōbꝛed with ſickines, feare of infamye, ſclaūder, oꝛ loſſe of thy good name, deſire of honeſt reputacion, & ſuche other lyke. But ſuche affections oꝛ paſſions which be verye greatly diſagreing frō the decrees of reaſō and which be caſt downe & muſt bow eue to the vyleines of bꝛute beſtes: thinke & reken thoſe to be as it were the moſt raſcal & vyle ſoꝛt of the cōmune people. Of which kynde & ſoꝛt be lechery, ryot, enuy, & ſuche lyke diſeaſes, which all without exception muſt be kepte vnder with pꝛyſon & punyſhment, as vyle & bonde ſeruaūtes, that they may rendꝛe to theyꝛ mayſter, their tacke & woꝛke appointed to them, if they can: but if not, at the leeſt that they may do no harme. which thinges Plato peꝛceyuing by inſpiracion of god, wꝛote i his boke called Time how the ſones of goddes had foꝛged in mā to theyꝛ owne likenes to kyndes of ſoules: one kynde ſpiritual & imoꝛtal, the other as it were moꝛtall, in daūger to dyuers pꝛturbacions oꝛ mocions of vnquietnes. Of whiche the fyꝛſte is voluptuouſnes, as he

The lordes by certayne gētyl affections,

The comoners be vyle appetytes.

layth) the bayte wherby men are alluted & brought to vngracious or mischefe. The next is sorowe or greke, which letteth men and dryueth them from vertue or goodnes. After that feare and plumptuos boldnes two mad counseylours, whom accompaneth: indurate wroth, the dyre of vengeaunce Moreouer, flatterynge hope, with beestly ymagynacion, and knowlege not gouerned of reason, & worldy loue, that layeth handes vyolently on all thynges. These be almooste the wordes of Plato, and it was not vnknowen to hym, the felicite of this lyfe, to be put in refraynyng suche perturbacions. For he wryteth in the same worke that they shall lyue iustly and blessedly, that haue ouercome these appetytes: and that they shall lyue vniustly and myserably that were ouercome of the same. And for the soule, which is like vnto the nature of god, that is to saye, for reson, as for a kyng, he appoynted a place in the brayne as in the chefe toure of our cite: & as thou mayst se, the hyghest part of our body, and nexte to heuen, and mooste farre fro the nature of beestes, as a thynge veryly, which is bothe of a very thynne bone, and neyther lade with grosse synewes nor flesshe, but surely furnysshed & appoynted within and also without, with powers of knowlege, that no debate myght ryse in our comune welthe, but that he by them, asvy

Foure affections of the myrthe/ sorowe/ hope/ and feare.

Reason dwelleth in the brayne as in the palays.

repoꝛters, ſholde immediatly perceyue it. But as touchynge the partes of the moꝛtall ſoule, that is to wete the affections oꝛ appetytes, as euery one is, eyther obedyent, oꝛ elles grudgeth agaynſte reaſon: ſo he remoued them fro hym. Foꝛ betwene the necke & the mydꝛyfke, he ſet that parte of the ſoule, wherin is conteyned boldenes, wꝛathe oꝛ anger a ſedicious affection verely, and full of debate, whiche nedes muſt be refrayned: but he is not very bꝛutiſhe oꝛ beeſtly, and therfoꝛe he ſeperated him in a mean ſpace from the hygeſt and loweſt, leeſt yf he had ben to nyght to eyther of them, he wolde eyther haue troubled the kynges quietnes, oꝛ els coꝛrupte with the contagyouſnes of them of the loweſt ſoꝛtes, ſholde with them alſo conſpyꝛe agaynſt hym. Laſt of all, that power whiche deſyꝛeth the voluptuous pleaſure of meate and dꝛynke, wherby alſo we be moued to bodyly luſt, he banyſſhed vtterly away far fro the kynges palays, downe alowe bynethe the mydꝛyfke in to the lyuer and the paunche, that as it were a certeyne wylde beeſt vntamed, he ſholde there ſtable and dwell at, the racke: foꝛ byeauſe that power is accuſtomed to reyſe vp motions mooſt violent, and to be diſobedient to the commaundementes of the kynge. what beeſtlyneſſe, ye and what rebellyon is in the loweſt poꝛcyon of this power at

The power wherin is contayned wrath and hate.

The power wherin is contayned deſyre.

the left waye the preuy partes of the body may teache the, in which parte chefely this power of concupiscence rageth, and tyrranny reygneth, whiche also of al membres onely euer amonge maketh rebellion with vncleny mocions, the kynge cryeng the cõtrary, and that in vayne. Thou seest than cupdently, how that this noble beest man, so goodly a thing aboue: playnly and without any excepcyon, endeth in an vnreasonable or brute beest. But that noble counseylour, which sytteth lyke a kyng or a ruler in his hygh towre: haupnge alwaye in remembraunce his owne begynnynge, thynketh no lythy nor lowe thynge. And he hath wherby he maye be knowen from other, a septre of puory, bicause he doth cõmaunde nothyng but that which is ryght and good, in whose top wryteth Homere to syt an egle, bicause that reasõ moũting vp to celestiall thynges, beholdeth from aboue those thynges that be on the ground disdeynfully, as it were with egles eyes. In conclusiõ, he is crowned with a crowne of golde. For golde in the mysticall letres moost cõmunly betokeneth wysdome. And the circle betokeneth, that the wysdome of the kyng sholde be perfyte & pure in euery parte. Thele be the very gyftes or vertues properly belongyng to kynges. Fyrst that they be very wyse, that they do nothynge emprise by meanes of errour & lacke of trus

The ornamentes of a kynge.

knowlege. And than suche thinges as they knowe to be good & ryght, those onely to wyl & purpose to do: that they do nothyng agaynst the decree or iudgement of reason inordinatly, frowardly, & corruptly. And who so euer lacketh any of these two poyntes, count hym to be, not a kyng, that is to saye, a ruler, but a robber.

¶ Of the diuerslite of affections. Ca. v.

We ought to lyue after reason & not after affections

Perypotetici wyll that affections sholde be refrained, only thynkyng thē necessary to prouoke & to stirre a mā to vertue

Stoici be the folowers of plato which out felycite & blessednes i the iward cōstancy of the mynde onely, yf a man were so armed with all vertues, that

Our kynge Reason may be oppressed verily, yet bicause of the eternall law which god hath grauen in hym, he can not be corrupted, but that he shal grudge & call backe. To whome yf the residue of the cōmunaltie wyll obey, he shall neuer cōmyt any thynge at all, eyther to be repented or of any iepardie: but al thinges shal be and mynystred with greate moderacion, with moche quietnes & tranquillite. But as touchynge affections, veryly Stoici & Peripatetici vary somwhat, thoughe bothe agree in this, that we ought to lyue after reason, and not after affections. But Stoici wyll whā we haue vsed for a season, as it were a scholemaister to teche vs our fyrst principles (the affections, whiche immediatly are stered vp of the sensual powers, and be come to the iudgement and true examinacion, what is to be ensewed or chosen, and what to be eschewed or forsaken that thā

we vtterly dampne and forsake the. For than are they (as they saye) not onely no thy to veray wysdom, but also hurtfulle noyous. And therfore they wil, that a pyght wyse man sholde lacke all suche mocyons as diseases or sycknes of the mynde, and with moche adoo some which be more gentyll graunt to a wyse man these first mocions, preuentynge reason, whiche they call fantasyes or ymagynacyons. Peripotetici teche the affections not to be destroyed vtterly, but to be refrayned: & that the vse of them, is not vtterly to be refused, for bycause they thynke them to be gyuen of nature, as a pricke or a spurre, to stryre a man to vertue. As wrath maketh a man bolde & hardy, & is a mater of fortitude. Enuy is a great cause of polycy, & in lykewyse of the other. Socrates in a certayne booke that Plato made, called Phedo. semeth to agre with Stoici: where he thynketh philosophy to be nothyng els but a meditacyon or practisyng of deth, that is to saye, that the mynde withdrawe her selfe as moch as she can frō corporal & sensible thinges, & conuey her selfe to those thinges, which be perceyued with reason onely, and not of the sensyble powers. First of all therfore, thou must beholde & consyder diligently, all the mocions mouynges, or sterynge of thy mynde, & haue them surely knowen. Farthermore, thou must vnderstāde, no mocions to be so vyo-

he myght be wounded with no darte of aduersitie or fortune sayinge also, no outward goodes of fortune nor outward gyftes of nature be requred necessarily vnto felycyte but the testimony of cōscience inwarde to be sufficyēt.

Perypotetycy de Aristoteles folowers, whiche say, a man apareiled with all kinde of vyce & with a pure cōscience to be a good man, yet not happye or blessed. For they wyll be attitude to reste in the act & outwarde practise of vertue in profityng the comō wele. Therfore (say they) ryches, frēdes, strēgth of body, helth

eloquēce/ſuch lyke/to be required neceſſarily/without whiche a man can not profyte an other/yet wolde they not ſuche thynges to be deſyred for loue of the thynge ſelfe but to profite the cōmōwelth for the cōuerſacyon of mankynde.

lent, but they maye be eyther refrayned of reaſon, or els turned to vertue. Notwithſtandyng I heare euerywhere this contagyous opinyon, that ſome ſholde ſay, they be ſtrayned to vices. And on the otherſide many for lacke of knowlege of them ſelfe folowe ſuche mocyons as the ſayenges or decrees of reaſon: in ſo moche that whatſoeuer wrath, or enuy doth coūſeyle or moue them to do, that they call the zeale of god. And as thou ſeeſt one cōmune welth to be more vnquiet than another: ſo is one man more enclyned or pyone to vertue, than another. whiche difference cometh not of the dyuerſite of myndes, but eyther of the influence of celeſtyall bodyes, or elles of our pgenytours, or els of the bryngynge vp in youth, or of the cōplexion of the body. Socrates fable, of carters & hoꝛſes, good and badde, is none olde wyues tale: for thou mayſt ſe ſome to be borne of ſo moderate, ſofte, quiet & gentyl diſpoſicyon, ſo eaſy to be handled, to be turned and wynded that without beſynes, they may be enduced to vertue, & renneth forwarde by theyr owne courage without any ſpurrynge. To ſome

Some man is more prone to vertue than ſom.

The rebellyon of nature is to be imputed to woman.

clene contrary thou mayſt perceyue to haue happened: a body rebellyous as a wylde & kycking hoꝛſe: ſo moche that he which tameth him, ſhall haue ynough to do & ſwete apace, & yet ſcarſe with a very roughe bytt ſcarſe with a waſter & ſharpe ſpurres, can

subdue his fiersnes. If any such one hath hapned to the, let neuer the rather thy hert fayle the, but so moche the more feruently set vpon it, thinking on this wyse, not the way of vertue to be stopped or shutte vp frō the, but a larger mater of vertue to be offred vnto the. But and yf so be, that nature hath endued the with a gentyl mynde thou art not therfore streyght way better than an other man, but happyer, and yet agayn on that maner wyse art thou more happy, that thou arte also more bounde. How be it, what is he that is endued with so happy gifies of nature, which hath not haboundantly thinges ynough to wrestle withall. Therfore in what parte shal be perceyued most rage or rebellion to be in that parte reason our kynge must watche diligently. There be certein vices appropriate to euery countre, as to breake promesse, is familier to some, to some ryot or prodygalite, to some bodyly lust or pleasure of the flesh, & this happeneth to them by the disposicyon of their countrees. Some vyces accompany the complexion of the body, as appetyte & lust for the company of women & the desyre of pleasures & wanton sportes accōpany the sanguyne men, wrath, fyersnes, cursed spekyng folowety the colerycke men. Sorowfulnes of mynde, lak of actiuitie, sluggishnes of body, & to be gyuen to moch slepe, folowety the flumatike man. Enuye

Some vyces fololowe the countrees.

Some vyces. folow the complexion of the body.

Vices folowynge the age.

Vyces approued to kynde

Wyll dyspale of the mynde is sometyme recompensed wyth ye other good gyftes apperte

Let the vyces whiche drawe nere vnto vyrtue be corrected.

ward heuynes, bytternes, to be solytary, selfe mynded, soleyn, and choplysshe, to lowerth the melancolyke clone. Some vyces abate and encrease after the age of mã as in youth, lust of the body, wastful expences, and rashnes, or folysshe hardynes. In olde age, nyggyshnes, or to moch sauyng, waywardnes & auarice. Som vices there be, which shold seme appropriate to kynd as fyerslnes to the man, vanite to the woman, & delyre of wreke, or to be reuenged It fortuneth now & than, that nature (as it were to make amendes) recompenseth the disease or lyknes of the minde, with an other certayne contrary good gyfte or property. One mã is somwhat prone or enclyned to pleasure of worldly paslymes, but nothynge angry, nothynge enuyous at all In other is chaste, but somwhat proude or hygh mynded, somwhat haslye, somwhat to gredy vpon the worlde. And there be which be vexed with certayne wonderful & fatall vices, with thefte, sacrilege, & homycyde, which truly thou must withstand with al thy might, agaynst whose assaulte must be cast a certeyn brasen wall of sure purpose. On the otherlyde, some affectiõs be so nyghe neyghbours to vertue, that it is ieoperdous leest we shold be disceyued, the diuerlitie is so daungerous & doutfull. These affections are to be corrected & amended, & may be tourned very wel to that vse

tue, which they moſt nigh reſemble. Thee is ſome man (by cauſe of example) which is ſoone ſet a fyre, is hote, at ones puoked to anger with the leeſt thinge in the worlde, let him refrayn & lodge his minde, & he ſhal be bolde and courageous, nothyng] fayntherted or fearfull, he ſhall be free of ſpeche without diſſimulation. There is an other man ſomwhat holdyng, or to moch fauing let hym put to reaſon, and he ſhal be called thryfty and a good houſbande. He that is ſomwhat flatering, ſhall be with moderacion curteis & pleſaũt. He that is obſtinat, may be conſtãt. Solempnes, may be tarned to grauitie. And he that hath to moch of fo- lyſh toyes, may be a good cõpanyon. And after the ſame maner of other lyghter diſ- eaſes of the mynde. we muſte beware of this only, that we cloke not the vyce of na ture with the name of vertue, callyng he- uynes of mynd grauyte, crudelite, iuſtice, enuy, zeale, fylthy niggiſhnes thryft, flate- ring good felowſhip, knauery or rybaldry vrbanitie or mery ſpeakyng. The oneiye way therfore to beipeate, is fyrſt that thou knowe thy ſelfe. Secondly, that thou do nothing after affections, but in all thinges after the iudgement of reaſon. Let reaſon be ſounde & pure, & without corruption, let not his mouthe be oute of taſte, that is to ſay, let hym beholde honeſt thinges. But thou wylte ſay, it is an harde thynge that

Put not the name of vertue to anye maner of vyce.

know thy ſelfe.

Do all thynges after the iudge- ment of reaſon

thou cõmaundest: who sayeth nay? And verily the saying of Plato is true, what soeuer thinges be fayre & honest, the same be harde & trauayliful to obteyn. Nothing is more hard, thã that a man shold ouercome himselfe. But thã is there no grete reward thã is felitie. Jheronim⁹ spake that thing excellentlye, as he dothe all other thinges, nothyng is more happy thã a christen mã, to whom is pyomysed the kingdom of heuen. Nothing is in greater peryll, than he which euery houre is in ieopdy of his life Nothyng is more strong, thã he that ouercõmeth the deuil. Nothinge is more weike than he that is ouercome of the flesshe. If thou ponder thyne owne strẽgth onely, nothyng is harder, than to subdue the flesh vnto the spirite. If thou shalt loke on god thy helper, nothig is more easy. Now therfore, cõcepue thou with all thy myght, and with a feruent mynde, the purpose & profession of ghyte lyfe. And whã thou hast groũded thy selfe vpon a sure purpose, set vpon it, and go to it luskely: mans mynde neuer purposed any thig feruently, that he was not able to bringe to passe. It is a greate parte of a chrystien lyfe, to desyre with ful purpose, and with al his hert to be a christen man. That thing which at the fyrste syght or meting, at the first acquayntaunce or cõmyng to, shall seme impossible to be cõquered or wonne, in pces of tyme shall be

The sayeng of sayñt Jerome/

To be wyllyng to be a christen man is a great part of christen lyfe.

gentyll ynough, & with vse ealy, yea & at length thzough custome, shal be very pleasaunt. It is a very ypze saying of Hesiod. The way of vertue is harde at the beginninge, but after thou haste crept vp to the toppe, there remayneth for the very sure quietnes. No beest is so wylde, which wexeth not tame by the craft of mā. And shall there be no craft to tame the minde of the tamer of all thynges: that thou myght be hole in thy body, thou canst stedfastly purpose, & cōmaūde thy self for certeyne yeres to abstayn from dzynking of wyne, to forbeare the flesshe, & company of women, whiche thynges the phisician being a man prescrybed to the. And to lyue quietly all thy lyfe, cāst thou not rule thyne affectiōs no not a fewe monethes: which thing god that is thy creatoure and maker commaūdeth the to doo? To saue thy bodye from sykenes, there is nothynge whiche thou doest not? To delyuer thy bodye and thy soule also, from eternall dethe doest thou not these thynges which infideles, ethnicy and gentyles haue done?

The waye of vertue is yeres wayeth easye.

¶ Of the inwarde and outwarde man, and of the two partes of man, proued by holy scripture. Capitulo. .vj.

CErtaynly I am ashamed in thyslem me ns behalfe, of whome the moost

Cryst in mach. saythe he came not to make peace but devision/to set the father against the sonne/ the sonne against his father/ the wyfe against her housbande the housbande against his wyfe and so forthe.

The hystorye meaneth that as sometyme & in some places the housbande sholde accepte the faythe of christ only & follow his hollom doctryne & the wife sholde persecute hym/so tyme the wyfe sholde folowe christe and the housbonde persecute her/& in lyke wyse the son his father and the father the sonne

part folows as they were bruite beastes/ their affectiōs & sēsuall appetytes, & in this kind of war are so rude & vnexercised, that they do not as moche as know the diuersite betwene reasō & affectiōs or passions. They suppose that thing only to be the mā which they see & trie, ye & they thinke nothing to be beside the thinges which offre themselfe to the sensyble wittes, whan it is nothing lesse than so. what so euer they greatly couete, that they thinke to be right, they call peace, certeyn & assured bōdage, whyle reason oppressed & blynded folowerth whither so euer the appetite or affectiō calleth without resistēce. This is that myserable peace which Christe the auctoure of very peace that hath made both one, came to breke, likering vp hollsom war betwene the father & the son, betwene the husband & the wife betwene those thynges which filthy cōcupiscence had euyl coupled to gether. Now than let the authorite of the philosophers be lytle weyght, except those same thynges be all taught in holy scripture, though not with the same wordes. That the philosophers call reason, that calleth Paul somtyme the spirite, somtime the inner mā, other whyle the lawe of the mynde. That they call affection, he calleth sometyme the flesh, somtyme the body, another time the vtter mā and the law of the membres. walke (sayeth Paule) in the spirite, and ye shall not ac-

complysshe the delyres and lustes of the flesshe, for the flesshe desyreth contrary to the spirite, and the spirite contrary to the flesh, that ye can not do what soeuer thinges ye wolde. And in an other place. If ye shall lyue after the flesh, ye shall dye. If ye walkynge in the spirite shall mortyfy the dedes of the flesshe ye shall lyue. Certayne this is a new chaūge of thiges, that peace sholde be sought in warr, & warre in peace in deth like, and in life deth, in bondage liberty, in libertye bondage. For Paul writeth in an other place. I chastyse my body and bryng hi in to seruitude. Here also the libertie. If ye be led with the spirite, ye be not subiecte to the lawe. And we haue not (sayethe he) receyued agayne the spyryte of bondage in feare, but the spirite whiche hathe elected vs to be the chyldren of god. He sayethe in an other place. I se an other lawe in my membres repugnyng agaynste the lawe of my mynde, subduynge me to the lawe of synne, which lawe is in my membres. Thou redest with hym also of the vtter manne whiche is corrupte, and of the inner man whiche is renued day by daye. Plato put two soules to be in one man. Paule in one mā maketh two men so coupled togither, that neither without other can be eyther in heuen or hell, and agayn so seperated, that the deth of the one, muste be the lyfe of the other.

Reasonne the spyryte/the inner manne/ the law of the mynde/be one thyng with paule.

Affections/ the flesh/ the body the vtter man the lawe of the membres/be one thynge with paule.

Peace/ yf es the libertie of soule/ is the warre/ deth/ bondage of the body.

A double man

To the same (as I suppose) perteyn those thinges which he wrote to the Corinthes The first man was made in to a lyuynge soule. The laste Adam was made in to a spirite quickeninge: but that is not fyrste whiche is spirituall, but that whiche is lyuinge, than foloweth that whiche is spyrytuall. The fyrste manne came of the erthe, hym selfe terrestriall. The seconde came from heuen, and he him selfe celestial. And bycause it sholde more euydently appeare these thinges to pertayne not oneiye to Chryst and Adam, but to vs all, he added sayinge. As was the man of the erth, suche are terrestryall & erthly persons. As is the celestiall man, such ar the celestiall persons. Therfore as we haue borne the ymage of the erthly man, euen so nowe let vs beare the ymage of the celestiall manne. For this I saye brethren, that flesshe an blode shall not possesse the kyngdom of heuē, nor corruption shall possesse incorruption. Thou perceyuest playnly how in this place he calleth Adam made of erth, that thyng which in another place he calleth the flesshe, and the vtter man whiche is corrupte. And this same thinge certaynly is also the bodye of deth, wherwith Paule agreued cryed out Oh wretched man that I am, who shall deliuer me frō this body of deth? In conclusion Paul declaring the most diuers fruits of the flesshes & of the spirite, wryteth in an

The last adam is Christe.

Jacob fygureth the spirit/ Esau the flesshe

Jacob & Esau/ the sōnes of Isaac & Rebecca fought in their mothers belyfshe counseyled with god/ & he answered/ Of thē shall spring two contrary people which sholde euer be at

other place, sayeng. He that soweth in his flesshe, shal also reepe or mowe of his flesshe corrupcion: but he that soweth in the spirite shal reepe or mowe of the spirit life eternal. This is the olde debate of two twynnes Jacob and Esau, which before they were brought forth in to lyght, wrastled within the cloisters of the mothers wey. And Esau verily caught frō Jacob the preemynence of byrth, & was first borne: but Jacob preuēted hym agayne of his fathers blessyng. That whiche is carnall cōmeth fyrst, but the spirituall thynge is euer best. The one was reed, hygh coloured and rough with heere: the other smothe. The one vnquiet & an hunter: the other reioysed in domestical quietnes. And the one also for hunger solde his right that pteyned to him by inheritaunce, in that he was the elder brother: whyle he enticed with a vyle pleasure and rewards of voluptuousnes, fell from his natyue lybertie, in to the bondage of synne. The other procured by craft of grace that which belonged not to hym by ryghte of lawe. Betwene these two brethrē though both were borne of one wey, & at one tyme yet was there neuer ioyned perfyte concorde. For Esau hateth Jacob, Jacob for his parte thoughe he quyteth not hate for hate, yet he fleeth & hath euer Esau suspected, neyther dare come within his daunger. To the lykewyse, what so euer thyng warre, but the elder shold serue the yonger. Esau was fyrst borne & Jacob followed holdinge Esau fast by the sole. Afterwarde Esau beynge a hungred solde to Jacob his enheritaūce for a messe of potage. when Isac was olde eye bade Esau take kyll some venison that I myght eate of it & blysse the or I dye.

But by the deuyce & meanes of the mother Jacob stale away his fathers blessyng and was made lorde of his brother. Then came Esau waylyng to haue a blessyng, then answered the fa-

ther. I haue made hym thy lorde.

After that Jacob sawe our lorde face to face.

In good mē the spirite whiche is fygured by Jacob ruleth/ the body obeyeth. In euyll men the flesshe whiche is fygnyfied by Esau ruleth or hath the empyre or dominyon of the spyryte.

The woman hereſignyfyeth a carnall person whiche chaunged by grace of fayth foloweth the biddyng of the spyryte in euerythynge.

The womā fygureth affectiō The mā reſon.

affection counſeyleth or perſwadeth: let it be ſuſpected, for the doutful credēce of the counſeylour. Jacob onely sawe the lorde: Esau as one welteryng i blode lyueth by the ſworde To cōclude whā the mother asked counſeyl of the lorde, he answered, the elder shalbe seruāt to the yonger. And Jsaac the father added: thou Esau shalte do seruyce to thy brother. And the tyme shal come whā thou shalt shake of & lose his yoke frō thy necke The lorde pphecieth of good & obedient ysons, the father of euyl & disobediēt ysons. The one declareth what ought to be done of all men: the other told afore hade what the moost parte wolde do Paule wylleth that the wyfe be obedient to her husbande: for better is (sayth scripture) the iniquite of the man, than the goodnes of the woman. Our Eue is carnal effectō, whose eyen the subtyle and crafty serpēt dayly troubleth and vexeth with tētacion, & she ones corrupted goth forth & cesseth not to pfouoke and entyce the man also through cōsent to be partaker of the iniquite or mischeuous dede. But what redeſt thou of the new woman, of her I meane that is obedient to her husbande? I wyl put hatred bytwene the (meanyng the serpent & the woman) & bytwene her generacio & thyne, she shal trede downe thy heed & thou shalt lay awayte to her hele. The serpent was caste downe on his brest, the myght of Christ weakened his

violence, he now only lyeth awayte to her helepfuely. But the womā through grace of fayth, chaunged as it were ꝯ to a man, boldly tredeth downe his venymous heed. Grace is encresed, and the tyrānny of the flesshe is diminished. whan Sara was mu rylshed and decayed, than dyd Abraham (god beynge the authour) growe and encreale. And thā she called hym not husbād but lorde, neyther yet coulde she obtayne to haue a chylde before she was dryed vp & woxen barayn. what I pray the brought she forth at the laste so her lorde Abraham now in her olde dayes, ye & past chylde bearing? Verily Isaac, that is to say ioy. For as soone as affections be wored olde & are weake in a man, than at the last springeth vp that blyssed tranquillite of an innocent mynde, with sure quietnes of the spirite, as it were a cōtinuall feest. And as the father let not his wife haue her pleasure without aduysemēt: euen so hat he the sporting of the chyldren togyther suspecte, I meane of Isaac with Ismael. Sara wolde not that the chyld of a bond womā & the chylde of a fre womā sholde haue cōuersacīō togyther at that age but that Ismael (whyls as yet youth is feruent) sholde be banysshed out of presence, lest vnder a colour of playme, he myght entyce & drawe vnto his owne maners, Isaac yet yonge and tender of age. Now was Sara an olde wyfe & now had

Abraham had a son by his seruaunte Agar whose name was Ismaell & an other by his wyfe Sara whōe he called Isaac. Ismael was moche elder then Isaac & in playeng together mysentreated Isaac wherwith sara displeased bad Abraham put away thy seruaunt Agar with her son also which Abraham was loth to do / but god cōmanded him to obey his wyues request.

Let youth flee the occasyon of synne.

brought forth Isaac, yet mistrusteth Abra hã except ✝ aswerw of god had approued his wyues cõsell. He is not sure of the woman vntyl he herd of god: i al thinges ✝ Sarah hath said to the, heare her voyce. O pappy old age of thé, in whom so mortified is the carnall mã made of the erth, that he in nothyng beleyeth the spirite. which agreement whether in all thinges plyte may happē to any mã in this lyfe or no, verily I dar not affirme: paduenture it were not expedient

Trouble of the flesh is expedyent to the exercyse of vertue & custody of humylyte.

for euē vnto Paule was giuē vnquietnes & trouble of the flesshe, the messēger of Sathan to vexe him withal. And at the thyrde tyme whā he desyred the lorde to haue the messēger taken frō hym. Thā had he none other ānswer but only this. Paule my grace is sufficiēt for the. For strēgth is wrought & made plyte in weaknes. In dede this is a new kynd of remedy. Paule lest he shold be proude, is tempted with pryde, that he might be strong in Christ, he is cōpelled to be weake in himsele. For he bare the treasure of celestiall reuelacons in a vessell of erth: that the excellencie shold depēde of the might of god, & not of himselfe. which one example of the apostle putteth vs in remēbrauce & warneth vs of many thinges. First

when thou art temted fall to prayer.

of all that whan we be assaulted of vyces, imedatly we must gyue our self to prayer and often times delyre helpe of god. Moreouer that temptacions to perfyte men as

not perylloꝰ: but also are very expedient to the ꝯtinuaũce and pꝛeseruig of vertue. Last of all we be admonyshed that whan all other thynges are full tamed, than the vyce of vayngloꝛy euen in the chefe tyme of vertues, layeth awayte: & that the vyce is as it were Hidꝛa whō Hercules fought withal, a quicke monstre longe of lyfe and fruitfull, by reason of her owne woundes which at the last ende whā all labours be ouercome can scarse be destroyed, Neuertheles cōtinuall & ipoꝛtunate labour ouercometh all thyng. In ỹ meane tyme while thy mynde rageth & is vexed wt vehement pturbacions, by all maner meanes thꝛuste togyther, pul and dꝛaw downe, beholde & bynde fast this Pꝛotheus wt tought bādes, whyle he goeth aboute to chaũge himselfe in to al wonderful thinges, in to fyꝛe, in to the shape of some terrible wylde beest, & in to a rēning ryuer, & neuer leaue him vntyl he come agayn i to his owne natural lykenes and shap. what is so lyke Pꝛotheꝰ, as is the affections & appetites of foles, which dꝛaw them somtyme in to wrestly and bodyly lust, sōtyme in to made yre oꝛ wꝛath otherwhyle in to poyson enuy & straunge fassyons of vyces? Agreeth it not well that the excellent connynge poete Uyꝛgill sayd than shal dyuers similitudes and fassyons of wylde beestes delude and mocke, foꝛ sodaynly he wyll be a fearfull swyne,

Hydꝛa was a serpente with manye heddes of whyche one was immortal with her fought Hercules & whē he smote of one heed. vij sprange foꝛ it / At the laste he foughte with a burning sword and so serꝛed he their neckes that they coude no more sprynge.

Protheus that is to say affection must be holden downe.

Protheus is a god whyche chaũgeth hym to all maner fassyons / he is a grete pꝛ. hester but he wyll tell nothing without cōpulsion.

Uyrgyll reherseth of a restew which had lost his best ꝛcou-

selfed with his mother Cirene a goddes how he myght reste re ttyē agayne she sent him to Ptheus taught a craft to bynd hym vntyll he had tolde the trouthe/ then taught Ptheus how of a deed & purrified oxe they myght be restored again Jacob wrastled with an aūgel all nyght. whō in the morning he wolde not let go vntyll he had blyssed hym in the same place/ the aungell smote his thygh and the synews shranke so that Jacob halted on the one leg after that,

and foule tigre, and a dragon full of scales, and a lyonesse with a rede mane, or shall coūterfayte the quick sounde of the flame of fyre. But here haue i remēbraūce what foloweth. The more he chaungeth hym selfe in to all maner of similitudes, the more my sonne (sayth Virgil) strayne thy tough bandes. And also bicause we shall not nede to returne agayn to fables of poetes, thou shalte by thensample of the holy patriarke Jacob lerne to endure & to wrastle lustely all nyght vnto the mornyng of gods helpe begyn to gyue lyght. And thou shalte saye, I wyll not lett the departe except thou shalt haue gyuen me thy blessyng first. But what rewarde of this victory & great vertue that myghty & exellent stronge wrastler obtayned, it is certaynly very profytable to here. Fyrst of all god blyssed hym in that same place. For euermore after that the temptacyon is ouercome, a certayne synguler encrease of diuyne grace is added vnto a man, wherby he sholde be an other tyme moche more surely armed than he was before agaynste thassaulte of his enemye. Furthermore by touchyng the thygh the synewe of the conquerour wyddered and shronke, and he began to halt on the one fote. God curseth them by the mouthe of his prophete whiche halt on both theyr fete, that is to say, them which wyll bothe lyue carpally, & please god also. But they

be happy in whome carnall affections be so mortifyed, that they beare & leane most of all to the ryght kote, that is, to the spiryte. Finally his name was chaunged: of Jacob he was made Israel, and of a bely wrastler, a quyet persone. After thou haste chastyled thy flesh, and crucifyed it with vyces and concupyscences, than shal tranquilitie and quyetnesse without all trouble come vnto the, that thou mayste be at leyser to beholde the lorde, that thou mayst taste and fele that the lorde is pleasaunt and swete, for that thynge is signifyed by Israell. Got is not sene in fyre, or in the worlde wynde and troublou rage of temptacions but after the tempest of the deuyll (yf so be thou shalte endure perseuerantly) foloweth the hyssynge of a thynne ayre or wynde of spiritual consolacyon. After that ayre hath brethed quyetly vpon the, than apply thyne inwarde eyen, and thou shalt be Israel, and shalt say with hym I haue sene my lorde, and my soule is made hole. Thou shalte se hym that sayde: no flesche shall se me. Consyder thy selfe dilygently, yf thou be flesche, thou shalte not se god: yf thou se hym not, thy soule shall not be made hole. Take hede therfore that thou be a spiryte.

God appereth after a grete tempest.

He hath walked .xl. dayes & xl. nyghtes vnto the mount of Oreb where he prayed in a caue / A voyce bad hym come forth & stande afore god / and then came a great wynd then a quakinge the fyre / & god not in the fyre then folowed the hyssynge of thynne ayre / and then appered god to Elyas.

¶ Of thre partes of man, the spiryte, the soule, and the flesche. Ca. vii.

Origene in his fyrste boke vpō the epistle of. s. paule to the romains maketh this diuision.

THese thynges afore wrytten, were euen a greate deale more than sufficient: neuertheless that thou mayste be somwhat more sētybly knowen vnto thy selfe, I wyll reherse compendyously the dyuysyon of man, after the discrypcyon of Origene, for he foloweth Paule, makyng thre partes, the spirite, the soule, and the flesshe, whiche thre partes Paule toyned togyther, writyng to the Thessalonyences. That your spirite (sayth he) your soule & your body may be kepte clene and vncorrupte that ye be not blamed or accused at the comyng of our lord Jesu Christ And Esaias (leuyng out the lowest parte) maketh mencion of two, sayeng my soule shall desyre & longe for the in the nyght, ye and my spirite and my hert stryngeth I wyll wake in the morynges for to please the. Also Daniel sayth, let the spirites and soules of good men laude god. Out of the which places of scripture Origene gathereth not agaynst reason the thre portyons of mā, that is to wete, the body, otherwise called the flesshe, the most vyle part of vs, wherin the malicious serpent through originall trespace, hath wrytten the lawes of synne, wherwithal we be prouoked to fylthynes: and also if we be ouercome we be coupled & made one with the deuyl. Than the spirite wherin we represent the similitude of ye nature of god, in which also our

The flesshe.

The spirite.

moost blyssed maker after the ozygynall paterne and example of his owne mynde hath grauen the eternall lawe of honesty with his figer, that is with his spirite the holy goost. By this yt we be knyt to god and made one ℔ him, In the thyzd place and in the myddes betwene these two he putteth the soule, which is a parte taker of the sensible wyttes & naturall mociõs. ¶he as one in a sedicious & wzãgling cõmune welth must nedely ioyne her self to the one parte oz the other, she is troubled of both partes, she is at her liberte to whether part she wyl enclyne, if she forsake ỹ flesh and conuey her selfe to the partes of the spirite, she her self shal be spũall also. But and yf she cast her self downe to the appetytes of the body, she shal grow out of kynd into ỹ maner of that body. This is it that ¶aule ment wziting to the Chorintes. Remembze ye not that he that ioyneth hym selfe to an harlot is made one bodye with her: but he that cleueth to the lozde, is one spirite with hym. He calleth the harlot the frayle & weake part of the man. This is that pleasaunt & flatering womã, of whom thou redest in the second chapiter of pzouerbes on this wise. That thou mayst be delyuered from a straũge woman, and from a woman of an other cõutre, which maketh her wozdes swete and pleasaunt, and forsaketh her husbãd

Thou must remẽbzer the soul & the spirite to be one substãce, but in the soule be many powers as wit wyll, memozy but the spyrite is the moost pure & fardest fro corruption the moost high & diuine portiõ of our soule. Capax of god imediatly where in god hath grauen the law of honesti that is to saye the lawe naturall after the esimilitude of the eternal lawe of his owne mynde.

to whom she was maried i her youth, and hath forgotten the promesse she made to her lord god, her house boweth downe to deth and her path is to hell. whosoeuer goeth in to hell, shall neuer returne, nor shall attayne the path of lyfe. And in the. vj. chap. That thou mayste kepe the from an euyll woman, and from the flatterynge tong of a straunge woman, let not thy hert melt on her beautye, be not thou disceyued wyth her beckes, for the pryce of an harlotte is scarce worthe a pece of bredc, but the woman taketh awaye the pretyous soule of the man. Dyd he not whan he made mencion of the harlot, the hert and the soule, expresse by name thre partes of man. Againe in the. ix. chapiter. A folysshe woman euer babblyng and full of wordes, swimming in pleasures, & hath no lerning at all, sytteth in the dores of her howse vpon a stole in an hyghe place of the citie to cal them that passe by the waye and be goynge in theyr iourney, whosoeuer is a chylde, lette hym tourne in to me, & she said vnto a foole: as herties person, water that is stollen is pleasāter, & breed that is hyd preuely, is sweter. And he was not ware that there be gyauntes, & theyr gestes be in the bottom of hell. For who so euer shall be coupled to her he shall dissende in to helle. And who so euer shall departe frō her, shall be saued I beseche the, with what colours couldc

more workmanly haue bene payntd and let out eyther the venymous entycementes and wanton pleasures of the poysoned flesshe, prouokinge and temtynge the soule to synfulnesse of synne, or elles the importunite of the same, crying & stryuing agaynst the spirite, or the wretched ende that followeth, whan she dothe ouercome the spirite. To conclude therfore, the spirite maketh vs goddes, the flesshe maketh vs beestes, the soule maketh vs men, the spirite maketh vs religyous, obedyente to god, kynde and mercyfull. The flesshe maketh vs dispycers of god, disobedyente to godde, vnkynde and cruell. The soule maketh vs indyfferente, that is to saye, nether good nor badde. The spyryte desyreth celestyall thynges, the flesh desyreth delycate and pleasaunt thynges The soule desyreth necessary thynges the spirite caryeth vs vp to heuen, the flesshe thrusteth vs downe to hell. To the soule nothynge is imputed, what so euer is carnall or springeth of the flesshe, that is sylfhy, whatsoeuer is spirituall procedynge of the spirite, that is pure, perfyte and godly, whatsoeuer is naturall & procedeth of the soule, is a meane & indyfferent thynge neyther good nor badde. wylte thou more playnly haue the dyuersitie of these thre partes shewed vnto the as it were with a mannes fynger? certaynly I wyll assaye.

Thou art vnder the reuerent feare of thy parētes: thou louest thy brother, thy chyldren & thy frende: it is not of so great vertue to do these thynges, as it is abhompnable not to do them. For why sholdest thou not being a christen man, do that thyng which the gentyles by the teachinge of nature do, ye whiche brute beestes do? That thynge that is naturall shall not be imputed vnto meryte. But ỹ art come in to such a strayt case, that either the reuerence toward thy father must be despised, the inwarde loue towarde thy childzen must be subdued, the benuolence to thy frende set at naught, or god must be offēded. what wylt thou now do? The soule standeth in the myddes betwene two wayes: the flesshe cryeth vpon her on thone syde, the spiryte on the other syde. The spiryte sayth, god is aboue thy father, thou arte bounde to thy father but for thy body only. To god thou arte bonde for all thynge that thou hast. The flesshe putteth the in remembraunce, sayeng. Except thou obey thy father he wyll disherite the, thou shalt be called of euery man an vnkynde and vnnatural chylde, loke to thy profyte, haue respect to thy good name and fame. God eyther dothe not se, or els dissimuleth and wetyngly loketh besyde it, or at the lest wyl be soone pacified agayn. Now thy soule doubteth, now she wauereth hyther and thyther: to whether of ey-

That which is naturall deseruerth no rewarde.

ther parte she tourne her selfe, euen that same shall she be what soeuer that is she goeth vnto. If she obey ỹ harlot the flesshe (the spirite despyled) she shall be one body with the flesh. But and yt she lyft vp her selfe and ascende to the spirite (the flesh set at naught) she shall be transposed & chaunged in to the nature of ỹ spirite. After this maner accustome to exampne thy selfe prudently. The errour of those mẽ is exceding great which oftentimes wenen that thing to be perfite vertue and goodnes which is but of nature, & no vertue at al. Certayne affections somwhat honest in apperance & as they were disguysed with vysers of vertue, disceyuen negligent ylons. The iudge is hasty and cruel against the felon, or him that hath trespased the lawe, he semeth to himselfe constant, & of grauite, vncorrupt and a man of good conscience. wylte thou haue this man discussed? If he fauour his owne mynde to moche and folowe a certayne naturall rygorousnes, without any grefe or sorow of mynde, paduenture with some pleasure or delectation, yet not leanynge from the office & duty of a iudge, let hym not forthwith stand to moche in his owne conceyte. It is an indifferent thyng that he dothe. But yf he abuse the lawe for pryuate hate or lucre, now is it carnall that he dothe, and he cõmytteth murther. But & if he fele greate sorow in his mynde

The soule doubteth.

Some affections be disgysed with visers of vertue.

An example of the Iudge.

bycause he is compelled to destroy and hā hym whome he had leuer haue amended and saued, and also enioyne punyshment accordynge to the trespace, with suche a mynde, with suche sorowe of herte, as the father cōmaundeth his singulerly beloued sone to be cutte, launced, or seared: of this maner shall it be spirituall that he dothe.

Some men reioyce naturaly with some certayne thynges

The most parte of men through proneste of nature and some specyall propertye, eyther reioyce or abhorre certayne thynges Some there be whom bodyly lust tyckleth not at all, let not them by & by ascribe that vnto vertue, which is an indifferent thing For not to lacke bodyly luste, but to ouercome bodyly lust, is the office of vertue. An other man hath a pleasure to fast, a pleasure to be at masse, a pleasure to be mocke at church & to say a great deale of psalmodye: examyne after this rule that thynge which he doth. If he regarde the cōmune fame of aduantage, it smelleth of ỹ flesshe and not of the spirite. If he do folowe but his owne inclination (for he dothe that whiche pleaseth his owne mynde) than he hath not, wherof he ought so greatlye to reioice, but rather wherof he ought to feare. Beholde a ieoperdous thynge vnto thyselfe. Thou prayest and iudgest hym that prayeth not. Thou fastest, and condempnest him that fasteth not. who so euer doth not that thou doest, thou thyn-

The rule of true pryde.

Let a christen man marke this well.

kest thy selfe better than he, beware lest thy faste pertayne to thy flesshe. Thy brother hath nede of thy helpe, thou in the meane space mombleste vp thy prayers vnto god, & wylte not be knowen of thy brothers necessitie. God shall abhorre these prayers, for howe shall god here the while thou prayest, whan thou whiche art a man canst not fynde in thyne herte to heare an other man. Perceyue also an other thyng Thou loueste thy wyfe for this cause onely, that she is thy wyfe: Thou doest no greate thynge, for this thinge is cõmune as well to infideles as to the. Otherwise thou louest her for none other thynge but bycause she is to the pleasaunte and delectable. Thy loue nowe draweth to thy flesshewarde. But thou louest her for this thynge chefly, bycause thou haste perceyued in her the ymage of Chryst, whiche is godly reuerence, modesty, sobrenesse, chastite, and nowe louest not her in her selfe, but in Chryste, yea, rather Chriſte in her. After this maner thou loueste spiritually Notwithstandinge we shall saye more of these thinges in their places.

The chast loue toward thy wyfe.

¶ Certayne generall rules of true chrysten lyuynge. Ca. viij.

NOw for bycause we haue opened as me semeth the way (how soeuer we

haue wonc it) and haue prepared as it were certayne stuffe and mater vnto the thynge which was purposed. we muste haste to tha t whiche remayneth, leest it sholde not be an Enchiridion, that is to saye, a lytell treatyse handsome to be caryed in a mans hande, but rather a greate volume, we wil enforce to giue certein rules, as they were certayne poyntes of wrastelyng, by whose gyding & conueyaunce, as it were by the gydyng of the threde of Dedalus, we may easely plunge vp out of the blynde errours of this worlde, as out of Labirinth? whiche is a certayne comberous maze, & come vnto the pure and clere light of spirituall lyuyng. None other science is there which hath not her rules. And shall the crafte of blyssed lyuyng onely, be without the helpe of al maner preceptes? There is without fayle a certeyne crafte of vertuous lyuing and a dyscyplyne, in whiche who so euer exercyse them selfe manfullye, them shall fauoure that holye spirite, whiche is the promoter and brynger forwarde of all holy enforcement and godly purposes. But who so euer sayth, depart from vs we wil not haue the knowlege of thy wayes, these men the mercye of god refuseth, bycause they fyrst haue refused knowlege. These rules shall be taken partly of the persone of god, of the persone of the deuyll, and of our persone partly of the thynges that is

Enchiridion.

Learne the crafte of vertue.

to say of vertues & vyces, and of thynges to them annexed, partely of the mater or stuffe wherof vtues or vyces be wrought. They shall profyte synglerly agaynst thre euyls, the remanentes of originall synne. For though baptysme haue wyped awaye the spotte, yet there cleueth styll in vs as certayne thyng of the olde disease lefte behynde, bothe for the custody of humylyte, and also for the mater and encrease of vertue: These euyls be blyndnesse, the flesshe and infyrmitie or weaknesse. Blyndnes with the myst of ignorannce dymmeth the iudgement of reason. For partly the synne of our first progenytours, hath not a lytell dulled that so pure a lyght of the countenaunce, resemblaunce or similitude of god which our creatour hath shewed vpon vs. And moche more corrupte byryngynge vp leude company, frowarde affections, derknes of vices, custome of synne hath so cancred it, that of the lawe graue in vs of god scarce any sygnes or tokens dothe appere. Than as I began, blyndnes causeth that we in the election of thinges be as good as halfe blynded & disceyued with errour, in the stede of the best, folowyng the worst, preferryng thyngs of lesse valure, before thinges of greater prycee. The flesshe troubleth the affection so moche, that euen thoughe we knowe what is best, yet loue we the cõtrary. Infirmite and weaknes maketh vs

that we beyng ouercome, eyther with tedyousnesse or with temptacion, forsake the vertue which we had ones gotten and attayned. Blyndnes hurteth the iudgement the flesshe corrupteth the wyll: infirmite weaketh constancie. The fyrst poynt therfore is, that thou can discerne thinges to be refused, from thynges to be accept, & therfore blyndnes must be taken away: lest we stomble or stager in the election of thinges.

Euyll must be knowen & had in hate.

The nexte is, that thou hate the euyll as sone as it is ones knowen, and loue that whiche is honest and good: and in this thynge the flesshe must be ouercome, leest cõtrary to the iudgement of the mynde, we shoulde loue swete and delectable thynges in the stede of holsom thinges. This thyrde is, that we cõtinue in these thynges which we began wel: & therfore ỹ weaknes must be vnderset, lest we forsake the way of vertue & greater sham, thã if we had ben neuer about to walke or entre therin. Ignoraunce must be remedyed, that thou mayst se which way to go. The flesshe must be tamed, lest she lede the alyde out of the hygh way ones knowen, in to the pathees. weaknesse must be cõforted, lest whan thou hast entred in to ỹ streyght way, thou sholdest eyther fayne or stop or turne backe agayn or lest after thou hast ones set thy hande to the plow thou sholdest loke backward, but

Perseueraũce must be had.

<u>muste reioyce as a stronge gyant to haste</u>

the wāye, euer stretching forth thy selfe to those thynges which be afore the, without remēbraūce of those thynges which be behynde the, vntyll þ mayst lay hande on the rewarde appoynted, & on the crowne promysed to them þ continue. Unto these thre thynges therfore, we shall apply certayne rulers accordyng to our lytell power.

Agaynst the euyll of ignorauncs the fyrst rule. Capi'o. ix.

But in as moche as fayth is the onely gate vnto Christ, the fyrst rule must be that thou iudge very well bothe of him and also of scripture, gyuē by his spirite, & that thou byleue not with mouthe onely, not fayntly, not negligently, not doutfully, as the cōmune rascall of christen men do: but let it be set faste and immouable throughout all thy brest, not one iote to be contayned in them, that appertayneth not greatly vnto thy helthe. Let it moue the nothing at all, that thou seest a great parte of men so lyue, as thoughe heuen and hell were some maner tales of olde wyues, to feare or flater yonge chyldren withall: but byleue thou surely, and make no haste. Though the hole worlde sholde be madde at ones, thoughe the elementes sholde be chaūged, though the aungels sholde rebell: yet verite can not lye, it can not but come

we must iudge wel of scripture

Counterfayte not euyl ꝓfons

Probations of christen fayth.

whiche god talde before ſholde come. If thou byleue he is god, thou muſte byleue nedes that he is true alſo. On this wyſe, thinke without wauerynge, nothyng to be ſo true, nothyng to be ſo ſure, and without doute of theſe thinges, which thou heareſt & thyne eares, whiche thou preſently beholdeſt with thyne eyne, which thou handleſt with thy handes, as theſe are whiche thou redeſt in the ſcriptures, which god of heuen, that is to ſay, verite gaue by inſpiracion, which the holy prophetes brought forth, and the bloode of ſo many martyrs hath approued: vnto whiche now ſo many hundred yeres the conſente of all good men hath agreed & ſet their ſeales: whiche Chriſt here beynge in fleſſhe bothe taught in his doctryne and expreſſy repreſẽted or counterfayted in his maners and lyuyng. Vnto which alſo myracles beare wytnes, whiche the deuyls confeſſe, and ſo moche byleue, that they quake and tremble for feare. Laſt of all, which be ſo agreable vnto the equite of nature, whiche ſo agree bytwene them ſelf, & be euerywhere lyke them ſelfe, whiche ſo rauyſſheth the myndes of them that attende, ſo moueth and chaungeth them. If theſe ſo greate tokens agree vnto them alone, what the deuyls madnes is it to doubte in the fayth? At the leſt way of thinges paſſed, make a conſecture of thynges to come. How many and

how great thynges also, howe incredyble to be spoken dyd the prophetes tell before of Christ: which of these thynges came not to passe: shall he in other thinges disceyue whiche in them disceyued not? In conclusyon the prophetes lyed not, & shall Christ the lorde of prophetes lye? If with this and suche other lyke cogytacyons, thou often stirre vp the flame of fayth, and than feruently desyre of god to encrease thy fayth. I shal meruayle if thou canst be any longe tyme an euyll man. For who is all togyther so vnhappy and full of mischefe, but that he wolde departe from vyces, yf so be he vtterly byleued that with these momentany pleasures, beside the vnhappy vexacion of conscience and mynde, is purchased also eternall punyschementes. On the other syde, if he sureiy byleued, for this temporall and lytell worldly vexacyon, to be gyuen vnto good men an hundred folde ioye of pure conscyence, and at the laste, lyfe immortall.

¶ The seconde rule. Capi'o.x.

LEt the fyrst poynte be therfore that thou wut in no wyse of the ymyles of god. The nexte, that ỳ go vnto the waye of lyfe, not slouthfully, not fearefully: but with sure purpose, with all thy hert, with a confident mynde, & (if I may so saye) with

we must entre in to the waye of helth or saluacion boldly and with a lyf̃ cõde corage.

Egypte sygny
fyeth bōdage/
affiyccion/vy-
ces & blyndnes
The Israelyte
being a hōgred
en desert wys-
shed to go back
agayn to Egyp
te/ sayenge to
Moyses/howe
has. pt were we
when we sate
there by the
ptrtes of flesshe

Lot was cōmā
ded to departe
hastely out of
Sodoma & not
to loke backe/
his wyfe loked
back & was tor
ned in to a salt
stō/ so we may
ney ther with
the Israelytes
desyre to goo
backe agayne
to the pleasurs

suche mynde as he hath that wolde rather fyght than dzynke: so that thou be redy at all houres for Chzystes sake to lese bothe lyfe & goodes. A slouthfull man wyl & wyl not. The kyngdome of heuen is not goten of negligent & recheleſſe ysons, but playnly reioyseth to suffre vyolence: And vyolent ysons vyolently obtayne it. Suffre not the affectiō of them whome thou louest synguslarly to holde the backe hastynge thyther warde let not the pleasures of the woride call the backe agayne: lette not the care of thy housholde be any hyndzaunce to the. The chayne of woridly besyneſſe must be cut asonder, for surely it can not otherwise be losed. Egypte must be forsaken in suche maner, that thou turne not agayne in thy mynde at any tyme vnto the fleſſhe pottes. Sodoma must be forsaken vtterly hastely, ye & at ones: it is not laufull to loke backe. The womā loked backe, and she was turned in to the ymage of a stone. The man hath no leyser any where to abyde in the regyon, but is commmaunded to haste in to the mountayne, onsleſſe he had leuer perysshe. The prophete cryeth out that we sholde flee out of the myddes of Babylon. The departing of ỹ israelyte frō Egypt, is called flyght or ronnyng awaye. we be commaunded to flee out of Babylon hastely, and not to remoue a lytell and a lytel slowly, Thou mayst se the most parte of

men prolonge the tyme, and with very slowe purpose go about to flee frome vyces. whan I haue ones ryde my selfe out of suche and suche maters, saye they, ye whan I haue brought that and that besynes to passe. Oh foole, what & yf god this same daye take agayne thy soule frō the: perceyuest thou not one beiynes to ryse of an other, and one vyce to call in an other. why rather doest thou not to daye that thynge whiche the soner thou dost, the ealyer shall it be done: Be dylygent some other where in this mater to do ralshly, to ronne heedlonge, and sodaynly, is cheefe of all and mooste profytable. Regarde not nor ponder howe mocche thou forsakest: beyng sure that Chryst onely shall be sufficient for all thynges. Onely be bolde to cōmyt thy selfe to hym with all thyne herte. Se thou mistrust thyne owne selfe. Aduēture to put vnto hym all the gouernaunce of thy selfe. Truste to thy selfe no longer: but with full confidēce cast thy selfe from thy selfe to hym, and he shall receyue the. Cōmyt thy care and thought to the lorde, and he shall nourysche the vp, that thou mayst syng the song of the same prophete. The lorde is my gouernour, and I shall lacke nothynge. In a place of pasture he hath set me, by the water-syde of comforte he hath brought vp me, he hath conuerted my soule. Be not mynded to parte thy selfe

of Egypt of vyces & synne neyther with the wyfe of Lotte mayloke backe agayn to our olde cōuersacion

There may be no prolongyng tyme in fleyng vyces.

Confydence in god.

Serue Chryst all togyther & no manelles.

in to two: to the worlde and to Chryste. Thou canneſt not ſerue two mayſters: there is not felowſhyp betwene god and Belial. God can not awaye with them whiche halte on bothe theyr legges: his ſtomacke abhorreth them whiche be neyther hote nor colde, but luke warme. God is a very ialouſe louer of ſoules: he wyll poſſeſſe onely and all togyther that thyng whiche he redemed with his bloode. He can not ſuffre the felowſhyp of the deuyll whome he ones ouercame by his dethe. There be but two wayes onely. The one whiche by folo wynge the affections ledeth to perdicion. The other whiche throughe mortifyenge of the fleſſhe: ledeth to lyfe. why doutell thou in thy ſelfe: There is no thyrde waye, In to one of theſe two thou muſt nedes entre, wylte thou or wylt thou not. what ſo euer thou arte, or of what degree, thou muſte nedes entre in to this ſtrayte waye, in whiche fewe mortall men walke. But this waye Chryſte hym ſelfe hathe trode, and haue troden ſythe the worlde began, who ſo euer pleaſed god This is doutleſſe the ieuitable neceſſite of the goddeſſe Adraſta. It can not be chofen but y thou muſte be crucifyed with Chriſt as touchyng the worlde, yf thou purpoſe to lyue with Chryſt. why lyke fooles flatter we our ſelfe. why in ſo weyghty a matter diſceyue we our ſelfe? One ſaith, I am

Two wayes onely, the one of ſaluatiō, the other of damnatiō

Adraſta nemeſis or Rhāmuſia is a goddes whiche puniſſheth inſolency she forbiddeth that ony man loke to hyghe if any ſo do he eſcapeth not vnpunyſſed thoughe it be

not of the clergy or a spiritual man, I mā of the worlde, I can not but vse ỹ worlde In other thynketh, thoughe I be a preest yet am I no monke, let hym loke vpon it. And the monke also hath found a thyng to flater hym self Will, though I be a monke sayth he, yet am I not of so straynte an ordre as such, & such. An other saith. I am a ponge man, I am a gentle mā, I am rych I am a courtier, & to be shorte, a price, those thynges pertayne not to me whiche were spoken to thapostles. Oh wretche than apteyneth it nothinge to the that thou sholdest lyue in christ: If thou be in the worlde, in Chryst thou art not. If thou cal the sky, the erth, the see, and this cōmune ayre the worlde, so is there no man which is not in the worlde. But & yf thou call the worlde ambition, desyre of honour, promotion, or authorite, pleasures, couetousnes, bodyly lust, certaynly so art thou wordly, a christen manne thou art not. Chryste spake indifferently to all men, whosoeuer wolde not take his crosse & folowe hym, coude be no mete man for hym, or be his disciple. To dye with Chryste as touchynge the flesche, is nothyng to the, yf to lyue by his spirite pertayneth nothyng to the. To be crucifyed as touchig the worlde, ptayneth nothyng to the, yf to lyue godly or in god ptayne nothyng to the. To be buried togy the & Christe belongeth nothynge to the.

neuer so late/yf any be to full of insolency we saye take hede Rhamnusia seeth the well ynoughe.

Euery mā putteth to an other the lyfe of Christe and sayings of his apostles.

The worlde.

The reward is gyuen to hym that laboreth.

in to two: to the worlde and to Chryste. Thou canneste not serue two maysters: there is not felowshyp betwene god and Belial. God can not awaye with them whiche halte on bothe theyr legges: his stomacke abhorreth them whiche be neyther hote nor colde, but luke warme. God is a very ialouse louer of soules: he wyll possesse onely and all togyther that thyng whiche he redemed with his bloode. He can not suffre the felowshyp of the deuyll whome he ones ouercame by his dethe. There be but two wayes onely. The one whiche by folo wynge the affections leadeth to perdicion. The other whiche throughe mortifyenge of the flesshe: ledeth to lyfe. why doutest thou in thy selfe: There is no thyrde waye, In to one of these two thou must nedes entre, wylte thou or wylt thou not. what so euer thou arte, or of what degree, thou muste nedes entre in to this straye waye, in whiche fewe mortall men walke. But this waye Chryste hym selfe hathe trode, and haue troden sythe the worlde began, who so euer pleased god This is doutlesse the ieuitable necessite of the goddesse Adrasta. It can not be chosen but ỹ thou muste be crucifyed with Chryst as touchyng the worlde, yf thou purpose to lyue with Chryst. why lyke fooles flatter we our selfe. why in so weyghty a mater dissemble we our selfe? One saith, I am

Two wayes onely, the one of saluatiō, the other of damnatiō

Adrasta nemesis or Rhāmusia is a goddes whiche punisshyth insolency she forbiddeth that ony man loke to hyghe if any so do he escapeth not vnpunyssed thoughe it be

not of the clergy or a spiritual man, I mā of the worlde, I can not but vse ỹ worlde In other thynketh, thoughe I be a preest yet am I no monke, let hym loke vpon it. And the monke also hath fownd a thyng to flater hym self Will, though I be a monke sayth he, yet am I not of so strayte an ordre as such, & such. An other saith. I am a ponge man, I am a gentle mā, I am rych I am a courtier, & to we shorte, a price, those thynges pertayne not to me whiche were spoken to thapostles. Oh wretche than apteyneth it nothinge to the that thou sholdest lyue in christe If thou be in the worlde, in Chryst thou art not. If thou cal the sky, the erth, the see, and this cōmune ayre the worlde, so is there no man which is not in the worlde. But & yf thou cast all the worlde ambition, desyre of honour, promotion, or authoritie, pleasures, couetousnes, bodyly luste, certaynly so art thou worldly, a christen manne thou art not. Chryste spake indifferently to all men, whosoeuer wolde not take his crosse & folowe hym, coude be no mete man for hym, or be his disciple. To dye with Chryste as touchynge the flesshe, is nothyng to the, yf to lyue by his spirite pertayneth nothyng to the. To be crucifyed as touching the worlde, ptayneth nothyng to the, yf to lyue godly or in god ptayne nothyng to the. To be buried togyther Wt Christe belongeth nothynge to the,

neuer solate/yf any be to ful of insolency we saye take hede Rhamnusia seeth the well ynoughe.

Euery mā putteth to an other the lyfe of Christe and sayings of his apostles.

The worlde.

The reward is gyuen to hym that laboreth.

ſt to aryſe agayn to eternall glory, belong nothing to the. The humylite, poueꝛte, tri bulation, vyle reputacion, the labourous agonyes & ſoꝛowes of Chꝛiſt, perteyn no thyng at all vnto the, yf the kingdom: of hym pteayne nothynge vnto the. what can be moꝛe leud: than to thynke the reward to be cõmune as well to the as to other, & yet neuerthelesse to put the labours wher by the rewarde is obteyned, from the to a certayne fewe persons. what can be moꝛe wanton oꝛ nyce than to deſyꝛe to reygne with the heed, and yet wyl take no payne with hym, Therfoꝛe my bꝛother loke not ſo greatly what other men do, & in compa riſon of them flatter oꝛ pleaſe thy ſelf. To dye as touchyng ſinne, to dye as touching carnall deſyꝛes, to dye as touchinge the woꝛlde, is a certayne harde thinge, & know wen to very fewe, ye though they be reli gious, & yet is this ỹ cõmune & generall pꝛ feſſion of all chꝛiſten men. This thynge a greate while agone thou haſt ſwoꝛne & ho lyly pmiſed in the tyme of baptiſme. Thã which vow, what other thing can ther be eyther moꝛe holy oꝛ reiygyous, eyther we muſt peryſh, oꝛ els without exception, we muſt go this way to heith, whether we be kyngꝭ oꝛ pooꝛe plow mẽ. Notwithſtãding though it foꝛtune not to al men to attaine the perfyte counterkaytyng & folowing of the heed, yet al muſt enfoꝛce with fete and

handes to come herto. He hathe a greate parte of a chriſten man, whiche with all his herte, with a ſure and ſtedfaſt purpoſe hath determyned to be a chriſten man.

¶ The thyrde rule. Ca.xi.

BUt leeſt that thinge feare the frome the way of vertue, becauſe it ſemeth ſharpe and greuous, partly becauſe thou muſt forſake worldly cõmodities, partly becauſe thou muſt fyght contynually a-gainſt thre very cruell ennemies, the fleſh ✠ deuyll ✠ the world, ſet this thyrde rule before the al way. Beare thy ſelf in hande ✠ all the fearful thinges ✠ fantaſyes, which appere forth vnto the, as it were i the firſt entrynge of hel, ought to be coũted for a thing of naught, by ✠ exãple of virgils Eneas For certaynly if ✠ ſhalt cõſidre ✠ very thing cõwhat groſſely ✠ ſtedfaſtly (ſetting at naught theſe aparant thinges which begile thine eyen) thou ſhalte preeue that none other way is more cõmodyous than the waye of chryſte. Though thou accoũt this thing not at all, that this waye onely leadeth to eternall lyfe, ye ✠ though thou haue no reſpecte vnto the reward. For (I beſech the) what kynde of lyuynge after the cõmune courſe of the worlde, is there that thou canſt chooſe, in which thou ſhalt not beare, ✠ ſuffre many thinges vnſdoug-

Eneas i the vi. booke of virgil went downe into hell accompanyed with the prophete ſybyll in the firſt entrye appered many fantaſyes and wonderful mõſtres not ſo perylous in dede as they apered

dantly, both carefull and greuous? who is he, that knoweth not the lyfe of courtyers to be full of greuous laboure, and wretched myserye, except it be eyther he, that neuer proued it, or certaynly a very naturall foole? Oh immortall god, what bondage muste be suffred there, howe longe, and howe vngodlye, euen vnto the lyues ende? what a comberous busynes is there in seruynge, in purchasynge the Princes loue and fauoure. A man muste flatter to obtayne the fauoure of all suche as maye eyther hynder or further one. The countenaunces must now and than be fayned and newe fashioned. The iniuryes of the greater men, muste be whyspered & muttered with sylence secretly. Consequentlye, what kynde of euyll lyfe can be ymagyned, wherof the lyfe of warryours is not full? Of eyther lyfe mayst thou be a very good witnesse, whiche haste lerned bothe at thyne owne peryll. And as touchynge the marchaunt man, what is it that he eyther dothe not, or suffereth not, sleynge pouertie, by see, by lande, throughe fyer & water? In matrymony, what amountayne of houshold cares be there? what mysery feale not they there, whiche proueth and hath experience therof. In beryng of offices, how moch vexacion? howe moche labour? how moch perill is there? whiche way soeuer thou turne thy selfe, an huge

The lyfe of warryours.

The lyfe of marchaunts.

The myserye of marry mony.

In beariinge of offices.

cõpany of inchmodities meteth the. The very lyfe of moztall men of it selfe without addicion of any other thing, is cõbred and tangled with a thousand myseries: which be cõmune and indifferent, as wel to good as bad. They all shall growe in to a great heape of merytes vnto the, yf they shall tynde the in the way of Chryst. If not, they shall be the moze greuous, mozeouer fruitlesse, and yet must neuertheless be suffred. whosoeuer be sowdyours in this wozlde, fyrste howe manye yeres do they paine, blowe, sweate, and canuasse, the wozlde, tourmenting them selfe with thought and care: mozeouer, foz how transytozy, and chinges of naughte: Laste of all, in howe doutfull hope: Adde to this, that there is no rest oz easement of myseries, in so moch that the lenger that they haue laboured, with the moze greke they do labour. And whan all is past, what shall the ende be of so tedyous and labourous a lyfe, verylye eternall punyshemente. Go nowe and with this lyke compare the waye of vertue whiche at the fyrste seaseth to be sharpe, in processe is made easyer, is made pleasaunte and delectable, by whiche waye also we go with very sure hope to eternall felycitie, were it not the vttermoste madnesse, to haue lever with equall laboure to purchase eternall dethe, rather than lyfe immoztall, yet are these wozldely

A christen man obteyneth mery te in euery thynge.

Tici⁹ / bycause he wolde haue doyned to Apollos mayden was cast of Apollo downe to hell / where vultures gnawe his hert / euer encrese ynge.

The meaninge of the fable is this / he was a great man and couldе not be cõtēted but wold haue more / & aduaūced hym self to more honour / & wold haue put apollo out of his cõtre whiche signifyed by his mother but apollo subdued hym of his possessiõs / so that afterward he lyued i care & misery among the lowest sorte & coude not obtayne any further honoure. Tytion was cast

men moche madder than so, which chose with extreme labour, to go to labour euerlastinge: rather than with meane labours to go to immortall quyetnesse. Moreouer, yt the waye of pyrye or obedience to god were moche more laboryous, than the waye of the worlde: yet here the greuousnesse of the labour, is swaged with the hope of rewarde, and the cõforte of god is not lackinge, whiche tourneth the bytternesse of the gall in to the swetnesse of hony. There one care calleth in an other, of one sorowe ryseth an other, no quyetnesse is there at all. The labour and affliction without forth, the greuous cares and thoughtes within forth, causen the very easementes to be sharpe and bytter. These thynges so to be, was not vnknowen to the poetes of the gentyles. which by the punyshmente of Titius, Ixion, Tantalus, Siliphus, and of Pentheus, paynted and discriued the miserable, and greuous lyfe of lewde and wretched personnes. whose also is that late confession in the boke of Sapyence. we be weryed in the waye of iniquitie and perdition, we haue walked harde wayes, but the way of god we knew not. what couldе be eyther lyther yer or more laborous, than the seruytude of Egypte, what couldе be greuouser, than the captyuitie of Babilon, what more intollerable

than the yoke of Pharao & of Nabugodonosor? But what saythe Christe, take my yoke vpon your neckes, and ye shal finde rest vnto your soules. My yoke (saithe he) is pleasaunt, & my burthē lyght. To speke briefly, no pleasure is lackinge, where is not lackinge a quiet conscience. No mysery is there lackinge, where an vnhappye conscience crucyfyeth the mynde. These thynges must be taken, as of moost certaintie. But and if thou yet doute, go aske of them whiche in tyme passed haue ben conuerted out of the myddle of Babylon vnto the lorde, and by experience ask them at the leest way byleue, nothing to be more troublous & greuous than vices, nothinge to be more easy or of quicker spede, than not to be drowned in belynesse, nothynge more cherefull & more confortable, than is vertue. Neuertheless go to, let it be that the wages be like, and that the laboures be lyke also, yet for all that, howe greatly ought man to desyre to warre vnder the standarde of christe rather than vnder the banners of the deuyll. ye how moch leuer were it to be vexed, or to suffre affliction with Chrystе, than to swymme in pleasures with the deuyll. Moreouer, ought not a man with wynd and wether, with shyp layle, and swyftnes of horses, to flye from a lorde, not very fylthy onely, but also very cruell and disceytfull, which requyreth of Juno (ladys of honoure) into hell / where he ronneth rounde cōtynually cōpasseth for honour/but he coude not obtayn. Syssyphus rolleth a stone frō the hyll tote the top/thā slydeth the stone/ & he discēdeth to fetche hym vp agayne.

Ambition is euer at the hyll foote. he is neuer so nyge but that he hathe one hit more to dym. he seeth one thige more whiche he coueyteth.

Tātal⁹ stādeth styll in hell in a ryuer of wyne/euer athurst/& al maner of fruits about hi/t yet he is euer hungry/neyther is suffred to dryncke nor eate.

Coueteous men dare not vse theyr goodes / but be hungry and thyrsty for more.

Tantheus was turned in to an hart / & eaten of his owne dogges / & he dyd non other thing ge all his lyfe but hunte & followe dogges / so he consumed hym selfe & his substaunce like a sole wretched lyar and beestlye

The troublous care of a marchaunt.

so cruell seruyce, and so straynte a taske, which promyseth agayne thinges so vncertayne, so caduke, so transytory, so lone vadyng and vanyshynge awaye. Of the whiche selfe thinges, yet discrepueth he the wretches, & that not seldome. Or thoughe he performe his promyse ones, yet an other tyme, whan it pleaseth hym, he taketh them away agayne, so that the sorow an thoughte for the losse of thynges ones possessed, is moche more than was the greuous labour in purchasing them. The marchaunt man, after he hath mingled togither both ryght and wronge, for the entent of encreasinge his goodes, after he hathe put his honest reputacyon of good report, that is sponge of hym, his lyfe, his soule in a thousande ieoperdyes, be it that the chaunce of fortune happe aryghte, what other thinge with all his trauayle hath he at lengthe prepared for hym selfe, yf he kepe his goodes, than the mater of mysserable care, yf he lese theym, than a perpetuall tourment. But yf fortune chaūge amysse, what remayneth but that he is made twyse a wretch, wrapped in double mysserye, both bycause he is disappoynted of the thinge wherin his hope hanged, and also bycause he canne not remembre so greate labour spente in waste. without moch sorowe of herte, and griefe of mynde. No manne hathe enforced with

ture purpose to come to good lyuynge or
conuersacyon, whiche hath not attayned
it. Chriſte as he is not mocked, ſo mock-
eth he not. Remembre alſo that thynge,
whan thou flyeſt from the worlde vnto
Chryſte, yf the worlde haue any cõmody-
tees or pleaſures, that thou forſakeſt them
not, but chaungeſt tryfles with thynges
of more value. who wyll not be very glad
to chaunge ſyluer for golde, flynte for pre-
cyous ſtone? Thy frendes be diſpleaſed
what than, thou ſhalt fynde more ple-
ſaunte and better companyons. Thou
ſhalt lacke outwarde pleaſures of thy bo-
dye but thou ſhalte enioye the inwarde
pleaſures of the mynde, whiche be better,
purer, and more certayne. Thy good muſt
be dymynyſched: neuertheleſſe that ry-
cheſſe encreaſeth, whiche neyther mothes
deſtroye, nor theues take awaye. Thou
ceaſeſt to be of prryce in the worlde: but
thou for all that, arte well beloued of
Chryſte. Thou pleaſeſt the fewer: but
yet the better. Thy bodye wareth leane:
but thy mynde wareth fatte. The beau-
tye of thy ſkynne vanyſheth away: but
the beauty of thy mynde appereth bryght.
And in lyke maner, yf thou wylte conne
throughout all other thynges: thou ſhalte
percepue nothynge of all theſe apparant
good thynges, to be forſaken in this worl-
de, that is not recompenſed largely, with

greater aduauntage, and moze excellente a greate waye. But yf there be any thynges, whiche thoughe they can not be desyred without vyce: yet without vyce may be possessed (of whiche kynde of thynges is the good estymacyon of the people, fauoure of the communaltye, loue, oz to be in conceyte, authozytie, frendes, honour dewe vnto vertue (foz the mooste parte it chaunseth, that all these be gyuen without serchynge foz, to them that aboue all thynge seke the kyngdome of heuen whyche selfe thynge Chryste promysed, and god performed to Salomon. Foztune foz the mooste parte, foloweth them that flye from her, and flyeth from them that folowe her. Certaynly what so euer shall happen to them that loue: nothynge can be but prosperous, vnto whome losse is tourned to aduauntage, turment, vexacyon oz aduersytye to solace, rebukes to laude, punyshment to pleasure and confozt, bytter thynges to swete euyll thiges to good. Doubtest thou than to entre in to this waye, and forsake that other waye, seynge ther is so vnequall comparyson, ye none at all, of god vnto the deuyll, of hope to hope, of rewarde to rewarde, of labour to labour, of solace to solace?

Many thynges may be receyued & possessed but not desired

¶ The fourthe rule.

Capto.xij.

But that thou mayste haste and make spede vnto felicite with a more sure course, lette this be vnto the, fourthe rule, that thou haue Christ alwaye in thy syghte, as the onely marke of all thy ly-uyng and conuersacyon, vnto whom onely thou sholdest dyrect all thyne entoxcemen-tes, all thy pastymes and purposes, all thy rest and quietnesse, and also thy besynesse. And thynke thou not Christ to be a voyce or a sounde without signyfycacyon: but thynke hym to be nothyngt els, saue cha-rite, symplicite, innocencye, pacience, clen-nesse, and shortely, what so euer Christe taught. Understande well also, that the deuyll is none other thynge, but what so euer calleth awaye from suche thynges as Christe taught. He dyrecteth his tourney to Christ, whiche is caryed to vertue one-ly. And he be cometh bonde to the deuyll, whiche gyueth hym lelte to vyce. Let thyne eye therfore be pure, and all thy bo-dye shall be bryght and full of lyght. Let thyne eye loke vnto Christe all onely, as vnto onely and very felicite, so that thou loue nothynge, meruayle at nothynge, de-syre nothyng, but eyther Christe, or for Christ. Hate nothyng, abhorre nothynge, flye nothynge, nothynge auoyde, but one-ly synne, or elles for synnes sake. By this meanes it wyll come to passe, that what so euer thou shalte do, whether thou slepe

Let Christe be thy marke & en-sample of liuyng

what christ is

what the deuyll is.

whether thou wake, whether thou eate, whether thou drynke, and to conclude, that thy very sportes and pastymes, yea (I wyll speke more boldly) that some vyces of the lyghter sort, in to whiche we fall now and than, whyle we haste to vertue, all the hole shall growe and tourne in the, vnto a great heape of rewardes. But and yf thyne eye shal not be pure: but loke any other warde than to Christ, yea thoughe thou do certayne thynges, whiche be good or honest of them selfe, yet shall they be vnfruytful, or peraduenture very perylous and hurtfull. For it is a great faute to do a good thynge not well. And therfore that man that hasteth the streyght ways vnto the marke of very felycitie, what soeuer thynges shall come and mete hym by the waye: so farforthe ought he eyther refuse or receiue them, as they either further or hynder his iourney. Of whiche thynges there be thre orders or thre degrees. Certayne thynges verily, be in suche maner fylthy: that they can not be honest, as to auenge wronge, to wysshe euyll to a nother. These thynges ought alway to be hade in hate, ye thoughe thou sholdest haue neuer so great aduauntage to cõmyt them, or neuer so greate punysshement, yf thou dydest them not. For nothynge can hurte a good man, but fylthynes onely. Certeyn thinges on thother syde be in suche maner honest:

Howe forforth thynges offered vnsought for ought to be refused.

Thre orders of thynges.

Thynges honest.

that they can not be fylthye. Of whiche kynde be, to wyll or whiſche all men good to helpe thy frendes with honeſt meanes, to hate vices, to reioyce with vertuous cõmunycacion. Certeyn thingꝫ veryly be indifferent or bytwene bothe, of theyr owne nature neyther good, nor bad, honeſt nor fylthy: as helth, beautie, ſtrength, facondiouſnes, cõynge & ſuch other. Of this laſt kynde of thynges therfore nothyng ought to be deſyred, for it ſelfe: neyther ought to be vſurped more or leſſe, but as farforth as they make & be neceſſary to ỹ cheefe marke, I meane to folowe Chryſtes ſyuyng. The very philoſophers haue certayne markes alſo vnfyte & indifferent, in which a man ought not to ſtande ſtyl nor tary/which alſo a man may conuenientiy vſe, referryng them to a better purpoſe, but not enioye them, & tary vpon them, ſettynge his hers in them. Not withſtanding thoſe meane & indifferẽt thynges, do not all after one maner & equally, eyther further or hynder thẽ that be goyng vnto Chryſt. Therfore they muſt be receyued or refuſed after as eche of thẽ is more or leſſe of value vnto thy purpoſe. Knowlege helpeth more vnto pitie than beautie, or ſtrengthe of bodye, or ryches. And though all lernynge may be applyed to Chryſt: yet ſome helpeth thoſe cõpendyouſly than ſome. Of this ende & purpoſe ſe ỹ meaſure the profytablenes or vn

Thynges indifferẽt

Pietie ſignifyeth ſeruyce/honour/reuerẽce/ obedience due to god.

profytablenes of all meane thinges. Thou
loueſt lernyng: it is very wel, yf thou do it
for Chriſtes ſake. But yf thou loue it ther
for onely, becauſe thou wouldeſt knowe it:
than makeſt thou a ſtop & reſtynge place
there, from whence thou oughteſt to haue
made a ſtep to clymbe further. But if ꝑ de-
lyre ſcie̅ces, that thou by theyr helpe, migh-
teſt more clerely beholde Chriſt hyd in the
ſecreters of ſcripture, and whan ꝑ knoweſt
hym, loue hym, wh̄ thou knoweſt and lo-
ueſt hym, teche, declare, and open hym to
other men, & profyte, or take fruyte of him
thy ſelfe: thꝫ̄ prepare thy ſelfe vnto ſtudy of
ſcyences. But no farther, than thou mayſt
thynke them profytable to good ſtuynge.
If thou haue confidēce in thy ſelfe, & truſt
to haue greate aduauntage in Chryſte: go
forth lyke a marchaunt venterer, bolde to
walke as a ſtraunger ſomwhat further, ye
in the lernynge of gentyles, & apply the ry-
chelie or treaſure of the egyptcies vnto the
honeſtynge of the temple of god. But & yf
thou feare greater loſſe than thou hoppeſt
of aduauntage: than returne agayne to our
fyrſt rule. Knowe thy ſelfe, & paſſe not thy
bounders, kepe the within thy leſſes. It is
better to haue leſſe knowlege, and more
loue: than moche to knowe, & not to loue.
Knowlege therfore hath the mayſtry or
chefe towne amonge manye thynges. Af-
ter that is helth, the ꝓpties of nature, clo-

Scripture must be loved for Chriſtes ſake.

How ferforth the letters of the gentyles be to be red / loke in the ſeconde chapitre what this meaneth.

hyenes, beautie, strength, dignite, kanour, authozitie, pzolperite, good reputacyon, kynne, frendes, stuffe of houlholde. Euery one of these thynges, as it helpeth moost and nyghest waye vnto vertue: so shall it moost chekely be applyed, in case they be offred vnto vs hastyng in our way. If not than may we not foz cause of them turne asyde from our iourney purposed. Money is chaunced vnto the, yf it let nothynge to good lyuynge, mynyster it, make frendes of the wicked mammon. But if thou feare the losse of vertue & of good mynde: despyse that aduantage, full of domage and losse, and folowe thou euen Crates of Thebes, flynge thy greuous & comberous packe in to the see, rather than it sholde holde the backe from Chryste. That thynge mayste thou do the easylyer: yf (as I haue sayd) thou shalte custome thy selfe to meruayle at none of those thinges, whiche be without (that is to say) whithe perteyne not vnto the inner man. For by that meanes it wyll come to passe, that thou canst neyther wax proude oz forget thy self, yf these thynges foztune vnto the, neyther thou shalt be vexed in thy mynde, yf they sholde either be denyed the, oz taken from the: foz as moche as thou puttest thy hole felicitie in Chryst onely. But and if it chaunce they come vnto the besyde thyne owne labour, be thou the moze diligēt & circūspect, & nos

Money shulde thus wyse be loued.

Crates of the cite of Thebes cast a gret sum of golde in to the see, sayenge hēce ye mischeuous richesse, better it is that I drowne you, than you me. Presupposed that he coude not possesse rychesse & vertue bothe to gyther.

Because Prometheus had made a man of clay & with fire stolen from heauen put lyfe in to hym / Jupiter sent pandora a woman with a boxe full of all kinds of diseases to hi/but prometheus was pur ded & refused it but his broder Epymetheus receiued it & opened it & than al maner of sycknesses flewe abrode. Prometheus taught rude mē ciuyle & honest maner/yet wolde he bere no rule amongest them but fledde to solitarynes/thynkig all kynds of mysery to be in bee ynge rule/ but his brother Epymetheus toke the misery vpon hym,

the more careles: this wyse thynkynge, that a mater to exercise thy selfe vertuously on, is gyuen to the of god, but yet not without ieopardy & daunger. But yf thou haue the benignitie of fortune suspected, counterfayte Prometheus, & not receyue the disceytfull boxe, and go lyght & naked vnto that, which is onely very felicite. Certaynly who so euer with great thought & care deuyze money as a precious thinge, & counte the chefe socour of lyfe to be therin, thynkynge them selfe happy as long as it is safe, callynge them selfe wretches whan it is lost: those men no doubte haue made and feyned vnto them selfe many goddes. Thou hast set vp thy money and made it equall vnto Christ, if it can make the happy or vnhappy. That I haue spoken of money, vnderstande the same lykewyse of honours, voluptuousnes, helthe, yea and of the very lyfe of the bodye. we muste enforce to come to our onely marke, which is Christe, so feruently, that we sholde haue no leyser to care for any of these thynges: eyther whan they be gyuen vs, or elles whā they be taken from vs. For the tyme is shorte, as sayth Paule. Hence forwarde sayth he, they that vse the worlde must be as they vsed it not. This mynde I knowe well the worlde laugheth to scorne, as folysshe & madenesse: neuertheles it hath pleased god by thys folysshnesse to saue them that

byleue. And the folyshnes of god, is wyser than man. After this rule thou shalt examine, yea what so euer thou doest. Thou exercysest a crafte: it is very well done, yf thou do it without fraude. But wherunto lokest thou: to fynde thy housholde: But for what intent to fynde thy houshold: to wyn thy houshold to Christ: thou connest well. Thou fastest, veryly a good werke, as it appereth outward. But vnto what ende referrest thou thy fast, to spare thy vitailes, or that thou mayst be counted more holy: Thine eye is wicked, corrupt & not pure. Peraduenture thou fastest, leest thou sholde fall into some diseals or sickenes. why fearest ꝑ syckenes: leest it wolde take the from the vse of voluptuous pleasures. Thyne eye is vicious & fauty. But thou desyrest helth, because thou mayst be able to study. To what purpose I beseech the referrest thou thy study: to get ꝑ a benyfice withal: with what mynde desirest thou a benyfice: verily, to lyue at thyne owne pleasure, not at Christs. Thou hast mysled the marke, whiche a christen man ought to haue euery where ꝑfixed before his eyes. Thou takest meate that ꝑ mightest be strong & thy body, & thou wylt haue thy body strong, that thou mightest be sufficient vnto holy exercyses & watche thou hast hyt the marke. But thou takest hede to thy helth and liuing, leest thou sholdest

when labor is profytable.

when fastynge is sugstycious.

The superstici-
ous honouring
of sayntes.

Christofer.

Rochus.

Barbara.
George.

Appolyne
Job.

Peter.

be more euyll fauoured or deformed, lest thou sholdest not be stronge ynoughe vnto bodyly lust, thou hast fallen from Christe, making vnto the an other god. There be that honour certeine sayntes, with certein ceremonyes. One saluteth Christofer euery daye, but not excepte he beholde his ymage. whither loketh hee verily to this point. He hathe borne him selfe in hande, that he shal be all that daye sure from euil deth. An other worshippeth one Rochus, but why? bycause he byleueth that he will kepe awaye the pestilence from his body. An other mombleth certayne prayers to Barbara or George, lest he sholde fall into his ennemies handes. This man fasteth to sayut Appolyne, lest his teeth sholde ake. That man visiteth the ymage of holy Job bycause he wolde be without scabbes. Some assigne and name a certain portion of their wynnynge to poore men, lest their marchaundise shold perysh by shipwrake. A taper is lyght before Hieron, to the entent that thinge whiche is loste maye be had ageyne. In conclusion, after this maner, loke how many thinges be, which we eyther feare, or coueyte, so many sayntes haue we made gouernours of the same thynges. which same sayntes also be dyuerse to diuerse nacyons, so that Paule dothe the same thing amonge the frenshe men, that Hieron doth with our countrey

ben the Almayns / & neyther James, nor Johan can do that thynge euerye where, which they do in this or that place. which honourynge of layntes truly, excepte it be referred from ỳ respect of corporal cõmodi tees or incõmodytees vnto Chryst, is not for a chrystẽ man / in so moche that it is not farre from the superstitiousnes of them, whi= che i tymes past vowed the tenth parte of their goodes to Hercules, to thintent they myght waxe rych. Or a cocke to Esculapi= ns, that they myght be recouered of their diseases. Or whiche sacrifyced a bull to Neptun⁹, that they myght haue good pas= sage by see, and prosperous saylynge. The names be chaunged, but verily they haue bothe one ende and entent. Thou prayest god, that thou mayst not dye to soone, or whyle thou art ponge, & prayest not rather that he wolde gyue to the a good myende, that in what so euer place death shold co= me vpon the, he myghte not synde the vnpre= pared. Thou thynkest not of chaungynge thy life, and prayest god thou mightest not dye. what prayest thou for than, certeinly that ỳ myghtest synne as longe as is possi= ble. Thou desyrest eyches: and can not vse eyches. Doest not thou than desyre thyne owne confusyon. Thou desyrest helth, and canst not vse helth, is not now thy godly= nes made deuylyshe & wicked. In this place I am sure some of oure holy reli gy=

A cocke to Es culapius.

A bull to Nep= tunus.

Thou prayest for longe lyfe.

ous men, wyll crye out agayne me, with open mouthes, whiche thynke lucre to be to the honuryng of god, and (as the same Paule sayethe) with certayne swete benedictions, disceyue the myndes of innocent persones seekyng their owne belyes, and not Iesus Christe. Than wyll they saye forbyddest thou worshyppyng of sayntes in whome god is honoured? I verily dispraysle not them so greatly, which do these thynges of a certayne symple & chyldisshe superstition, for lacke of instruction, or capacitie of wytte, as I do them, which seekynge their owne aduauntage, praiseth & magnifieth those thinges for moost great and perfyte holynes, which peraduenture be tollerable & maye be suffred, & for theyr owne profyte and aduantage, cherisshe & mainteyne the ignorraunce of the people, (which neyther I my selfe do vtterly dispraysle) but I can not suffre that they shold accompte thynges to be highest and moost chefe, which of them selfe be neyther good nor bad, and those to be greatest & of moste value, which be smallest and of lest value. I wyll praysle it & be content, that they dresse their lyues helthe of Bachus, whome they so greatly honour, so that they consecrate that tyme vnto Christ. But I wyll praysle them more, yf they wolde pray for nothyng els, but that with the hate of vyces the loue of vertues myghte be encrea-

They accōpte the honouryng of sayntes for absolute piete.

sed. And as touchyng to lyue or to dye, let them put it into the handes of god, and let them say with Paule, whether we lyue, whether we dye, to god and at gods pleasure we lyue or dye. It shall be a perfyte thyng, yt they desyre to be dissolued frō the body, & to be with Christ, if they put their glory & ioye in diseases or sickenes, in losse or other domages of fortune, bycause they be accōpted worthy euen after this maner to be made lyke or conformable vnto their heed. To do therfore such maner thinges, is not so moch to be rebuked, as it is perilous to abyde styll & cleue to them. I suffre and permit infirmite and weikenes, but & Paule I shewe a more excellent waye. If thou shalte examyne thy studyes & all thy actes by this rule, & shalt not stande anywhere in meane things til ỳ come euē vnto Christ thou shalt neither go out of ỳ waye at any time, neither shalt do or suffre any thing in al thy life, which shalt not turne and be vnto the a mater of pitie.

Piety is there vere̅t loue & honour which the inferiors haue towarde theyr superiors, whiche is chefly requyred, & therfore it is that perfytenes of a chrysten man.

¶ The fyfth rule. Capi. xiij.

YEt vs adde also the fifth rule, as an ayder vnto this forsaid fourth rule that thou put perfyte pietie in this thinge onely, if thou shalte enforce alwaye from thynges vysible. which almost euerye one be imperfite, or elis indifferent, to ascende

Perfite pietie.

to thynges inuysyble, after the dyuysyon
of a man aboue reherred. This precept is
appertaynynge to the mater so necessarily
that whether it be throughe negligence, or
elis for lacke of knowlege therof the most
parte of chrysten men, in stede of true ho-
nourers of god, are but playne superstyt-
yous, and in all other thynges, saue in
the name of Chrystes men onely, vary not
greatly from the superstition of the gen-
tyles. Let vs ymagyne therfore two wor-
des, the one intelligible, the other vysy-
ble. The intelligible, which also we maye
call the angelycall worlde, wherin god is
with blessed myndes. The vysible worlde,
the circles of heuen, the planettes & sterres
with all that includyd is in theym. Than
let vs ymagen man as a certaynte thyrde
worlde, partaker of bothe the other, of
the vysyble worlde yf thou beholde his bo
dy, of the inuysible worlde yf thou consydre
his soule. In the vysyble worlde, bycause
we be but straungers, we ought neuer reste
but what thynge so euer offeryth it selfe to
the sensible powers, that must we vnder-
certaynte apt comparyson or symylytude,
apply eyther to the angelycall worlde or
elis (which is more profytable) vnto ma-
ners, and to that parte of man which is
correspondent to the angelike worlde. What
ehis vysyble soule is in the vysible worlde,
that is the dyuyne mynde in the intelly-

Two worldes.

gyble woꝛlde, and in that parte of the, whyche is of that same nature, that is to saye, in the spiete. Loke what the moone is in the vysible woꝛlde, that in the inuysible woꝛlde is the congregacion of aungels, & of blyssed soules, called the tryumphant church, and that in the is the spiete. what so euer heuens aboue woꝛketh in the erth vnder them, that same dothe god in the soule. The sonne goeth downe, aryseth, rageth in heate, is temperate, quyckeneth, bꝛyngeth foꝛthe, maketh rype, dꝛaweth to hym, maketh subtyle and thynne, purgeth, hardeneth, mollyfyeth, illumineth, clereth, cheryssheth, and comfoꝛteth. Theꝛfoꝛe what so euer thou beholdest in him, yea what so euer thou seest in this grosser woꝛlde of the elementes (which manye haue separated fro the heuens aboue and circles of the fyrmamente) in conclusion, what so euer thou consyderest in the grosser parte of thy selfe accustome to applye it to god, and to the inuysyble poꝛcyon of thy selfe. So shall it come to passe, that what so euer thynge shall any where offꝛe it selfe to any of the sensyble wyttes, that same thinge shall be to the an occasion of pietie. whan it wyseth thy coꝛpoꝛall eyes, as oft as this bysyble sonne spꝛeadeth hym selfe on the erth with newe lyghte, by and by call to remembꝛaunce, how greate the pleasure

The sonne is the dyuyne myndе of god

The occasyon of pietie.

is of the inhabitaunces of heuen, vnto whome the eternall sonne euer springeth and aryseth, but neuer goeth downe. How greate are the ioyes of that pure mynde, wher vpon the lyght of god alway shineth and caseth his beames. Thus by occasyon of the visible creature praye with the wordes of Paule, that he whiche commaunded lyght to shyne out of darknes, may shyne in thy hert, to gyue lyghte and knowledge of the glory of god in the face of of Jesu chryst. Repete such lyke places of holy scripture, in whiche here and there the grace of the spirite of god, is compared to lyght. The nyght semeth tedyous to the and darke, thynke on a soule destytute of the lyght of god, and darke with vyces. yea and yf thou canst perceyue any darkenes of nyght in the, praye that the sonne of iustice may aryse vnto the. This wyse thinke, and surely byleue, that the thinges inuisible are so excellente, so pure, and so perfyte, that the vysyble thinges in comparyson of them are scarce verye shadowes representinge to the eyes a small & thynne similitude of them. Therfore in thyse outwarde & corporal thinges, what so euer thy sensible wittes either desire or abhorre it shalbe meete that thy spirite mocke more loue or hate the same in wordes & in corporall thynges. The goodly beauty of thy body pleaseth thyne eyes, thynke the

The glory of god appered in the face of moyses/but we beholde the glory of god in the face of Jesu Christe.

The grace of god is called lyght/& nyght is compared to synne.

how honest a thynge is the beautie of the soule. A deformed vysage semeth an vnpleasant thyng: remẽbre how odious a thyng is a mynde defyled with vyces. And of all other thinges do lykewyse. For as the soule hath certayne beautie wherof one whyle she pleaseth god, & a deformitie wherwith an other whyle she pleaseth the deuyl, lyke pleasynge lyke: so hath she also her youth, her age, sycknes, helth, deth, lyfe, pouertie, ryches, ioye, sorowe, warre, peace, colde, heate, thurste, drynke hunger, meate. To conclude shortly, what so euer is felt in the body, that same is to be vnderstãde in the soule. Therfore in this thynge resteth the iourney to the spirituall & pure lyfe, yf by a lytell and a lytell we shall accustome to withdrawe our selfe from these thynges whiche be not trewly in very dede: but partely appere to be, that they be not, as fylthye and voluptuous pleasure, honour of this worlde, partly vanysshe away, and haste to retourne to naughte, and shall be vanysshed, and caryed to these thynges, whiche in dede are eternall, immutable, and pure. whiche thynge Socrates sawe full well, a philosopher not so moche in tonge and wordes, as in lyuynge & dedes. For he sayth, that so onely, shall the soule departe happely from her body at the laste ende: yf a forehande she haue dylygentlye through true knowlege restored & pu-

what so euer is perceyued in the body, that same is to be vnderstande in the mynde.

The nature of filthy pleasure

ſed deth, and alſo haue longe tyme before by the deſpyſyng of thynges corporall, and by the contemplacyon and loue of thynges ſpirytuall, vſed her ſelfe to be as it were in a maner abſent from the body.

What is the croſſe of chriſt.

Neyther that croſſe, vnto whiche Chryſte calleth & exhorteth vs, neyther that deth in whiche Paule wylleth vs to dye with our heed, as alſo the prophete ſayth: For thy ſake we be ſayne all the daye longe, we be accoumpted as ſhepe appoynted to be kylled, neyther that whiche the apoſtle wryteth on other termes, ſayenge, ſeke thoſe thynges that be aboue, not whiche be on the erthe: Taſte and haue perceyuaunce of thynges aboue, meaneth or is any other thynge, than that we, vnto thynges corporal ſholde be dull and made as though we wer inſenſyble and vtterly without capicite. So that the leſſe feelynge we haue in thynges of the bodye: ſo moche the more ſwetneſſe we myghte fynde in thynges pertaynynge to the ſpiryte. And myghte begyn to lyue ſo moche the trewlyer inwarde in the ſpiryte, the leſſe we lyued outwardly in the body. In concluſyon to ſpeke more playnly, ſo mathe the leſſe ſholde moue vs thynges caduke and tranſytory, the more acquaynted we were with thynges eternall. So moche the leſſe ſholde we regarde the ſhadowes of thynges: the more we haue ha-

gone to loke vp vpon the very true thynges. This rule therfore muste be had euerredy at hande, that we in no wyse stande styll any where in temporall thynges: but that we ryse thence, manynge as it were a steppe vnto the loue of spirituall thynges, by mat thynge, the one with the other. Or els in comparyson of thynges whiche are inuisyble, that we begyn to despyse that, whiche is vysyble. The disease of thy bodye wyll be the easer, yf thou woldest thynke it to be a remedy for the soule. Thou sholdest care the lesse for the heithe of thy body: yf thou woldest tourne all thy care, to defende & mayntayne the heithe of the mynde. The dethe of the body putteth the in feare, the deth of the soule is moch more to be feared. Thou abhorrest the poyson whiche thou seest with thyne eyes, bycause it bryngeth myscheefe to thy bodye, moche more is the poyson to be abhorred whiche sleeth the soule. Cicuta is a poyson to the body, but voluptuousnes is a moche more redy poyson to the soule. Thou quakest and tremblest for feare, thy heare standeth vpryght, thou art spectheleffe, thy spiryts forsaken the, and thou waxest pale, feareynge leest the lyghtnynge, whiche appeareth out of the clowdes sholde smyte the: but how moche more is it to be feared, leest there come on the, the inuysyble lyghtnynge of the wrathe of god, wyth

Cicuta is a poyson herbe.

saythe. Go ye cursed persones in to eter-
nall fyre: The beautie of thy body rauy-
sheth the, why rather louest thou not fer-
uently that fayrnesse whiche is not seen:
Translate thy loue in to that beautie whi
che is perpetuall, which is celestial, which
is without corrupcyon, and the discrete-
lyer shalte thou loue the caduke and tran-
sytory shappe of the bodye. Thou prayest
that thy felde may be watred with rayne
leest it drye vp, praye rather that god wyl
vouchesafe to water thy mynde, leest it
ware bareyn from the fruyte of vertues.
Thou restorest and encreasest agayn with
greate care, the wast of thy money: the
greatest care of all oughtest thou haue,
to restore agayne the losse of thy mynde.
Thou hast a respecte longe afore hande
to age, leest any thynge sholde be lackynge
to thy bodye: and sholdest thou not pro-
uyde, that nothynge be lackynge to the
mynde: And this veryly ought to be done
in those thynges, whiche dayly meteth
our sensyble wyttesand as euery thynge
is of a dyuerse kynde, euen so dyuersly
dothe moue vs with hope, feare, loue,
hate, sorowe, and ioye. The same thynge
must be obserued in all maner of lernyng,
whiche include in them selfe a playne sen-
ce and a mystery, euen as they were made
of a bodye and a soule, that the lytterall
sence lytell regarde, thou loke chefely to

The mysterye in all thynges must be loked vpon.

the mystery. Of whiche maner are the lettres of all poetes and philosophers, therefly the folowers of Plato. But mooste of all holy scripture, whiche beynge in a maner lyke vnto Silenus of Alcibeades, vnder a rude and folysche couerynge, in a maner diuyne and godly thynges. For elles yf thou shalte rede without the allegory, the ymage of Adam fourmed of moyste clay, and the soule brethed in to hym, Eue taken out of the rybbe, the eatyng of the tree for bydden, the serpent entysynge to eate, god walking at the ayre, whā they knewe they had synned, howe they hydde themselfe, the aungell sette at the dores with a tournynge swerde, leest after the werce cicte, the waye to them sholde be open to come agayn shortly. If thou sholdest rede the hole hystorye of the makynge of the worlde, yf thou shouldest rede (I saye) superficyally these thynges, sekynge no further than appereth outwardly, I can not perceyue what other greate thynge thou shalte do, than yf thou haddest longe of the ymage of clay made by Prometh°, or of the fyre stolen from heuen by deceyte and put in to the ymage, gaue lyfe to the clay. yea peraduenture a poetes fable in the allegory, shall be redde with somwhat more fruyte, than a naracyon of holy bokes, yf thou rest in the rynde or vtter parte. If whan thou redest the fable of the

holy scripture is Silenus of Alcybyades. Sylenus beȝ ymages made with ioyntes so that they may be opened contaynynge outwarde the symylytude of a fole ostan ape or suche like trifles, and whan they are opened, sodēly apereth some excellent or meruaylous thynge. Unto such thinges alcibiades a noble man of Athenes compared the philosopher Socrates, for Socrates was so liple outwarde and so excellent vnwarde

The fable of the gyaunte / A great nōble of gyauntes buylded mou-taȳne vpō mou-taȳne to pluck Jupyter out of heuen/but Ju-piter vndermy-ned thy⁹ mou-taȳnes / slewe them with lyghtnynge.

gyauntes, it warneth and putteth the in remembraunce, that thou stryue not with god, and thynges moꝛe mighty than thou, oꝛ that thou oughteſt to abſtayne frome ſuche ſtudyes, as nature abhoꝛreth, and that thou ſholdeſt ſette thy mynde vnto theſe thinges (yf ſo be ꝑ they be honeſt) where vnto ꝑ arte mooſt apte naturally. That thou tangle not thy ſelfe with ma-trymonye, yf chaſtite be moꝛe agreable to thy maners. Agayne that thou bynde not thy ſelfe to chaſtytie, yf thou ſeme moꝛe apte to maryage. Foꝛ moſt cōmunly thoſe thynges come euyll to paſſe, whiche thou pꝛoueſt agaynſt nature. Jf the cuppe of Cyrces teche, that men with voluptuouſ-nes, as with wytchecraft fall out of their mynde, and be chaunged vtterly fro men vnto beeſtes. Jf thyrſty Tantalus teache the, that it is a very myſerable thynge foꝛ a man, to ſytte gapynge vpon his rycheſſe heaped togyther, and dare not vſe them. The ſtone of Siciphus, that ambicyon is laboꝛyous and myſerable. Jf the labours of Hercules putteth the in remembꝛaunce that heuen muſte be optεyned with honeſt labours and enfoꝛcementes inſatygable: lerneſt not thou that thynge in the fable, whiche philoſophers teache, and alſo dy-uynes, the mayſters of good lyuyng. But yf (without allegoꝛy) thou ſhalte rede the infantes wꝛeſtlyng in theyꝛ mothers bely,

Circes was a woman which by enchaūtmet turned men to dyuers facios of beſtes/with pyrlous oꝛ dṙ-ches.

Tantalus.

Syſyphus.

The labours of Hercules

without allego-ry ſcripture, is barcyn.

Many vngod lyghyngs in scrypture/as they appere outwarde.

Dauyd cõmyt ted adulteryee with Berſabe & cauſed Uryas her huſbande to be ſlayne.

The miſteries muſt be handeled with craft.

entyteled, De diuinis nominibus, that is to saye, of the names of god: and saynte Augustyne in a certayne boke called Doctrina chzistiana, that is to saye, the doctryne of a chzistien man. The apostle Paule after Chzyste, opened certayne fountaynes of Allegozyes, whome Ozigene followed, and in that parte of diuynite obtayned doubtlesse the chefe rowne, and maystry. But our dyuynes eyther sette naughte by the allegozye, oz handle it very dzeampyngly and vnfruytfully: yet are they in subtylitye of disputacyon equall, oz rather superyours to olde dyuynes. But in treatynge of the crafte, that is to saye, in pure, apte, and frutfull handlynge the allegozye, not ones to be compared with them, and that specially, as I gesse, foz two causes. The one, bycause the mysterye can be but colde and barayne, whiche is not kendled with the fyze of eloquence, and tempzed with certayne swetnesse of spekynge, in whiche our elders were passyng excellent, and we not ones taste of it. An other cause is, foz so moche as they tō tented with Aristotle onely, expell from scholes the secte of Plato and Pictagozas, and yet sayne Augustyne pzefarreth these later, not onely bycause they haue many sentences moch agreable to our religyon, but also bycause the very maner of open and clere speche, whiche they vse (as we

Allegozyes.

Our dinynes.

Aristotle only is redde nowe a dayes.

haue layd full of allegoryes/drayweth very nygye to the style of holy scripture. No meruaile therfore though they haue more commodyously handled the allegoryes of the worde of god/which with plenteous oracyon were able to encrease and dylate to colour and garnysshe any maner thyng neuer so bareyn, symple, or homely/and also beynge moost experte and connynge of all antiquite, had practised and exercysed longe before in the poetes and bokes of Plato, that thynges which they sholde do after in dyuyne misteries. I had leuer that thou sholdest rede the commentaries of those men, for I wolde instruct and induce the, not vnto contentions of argumentes, but rather vnto a pure mynde. But & yf thou can not attayne the mystery, remembre yet that some thynge lyeth hyd which though it be not knowen, yet veryly to haue trust to obtayne it, shall be better than to rest in the letter which kylleth. And that se thou do not onely in the olde testament, but also in the newe. The gospell hathe her flesh, she hathe also her spirite. For thoughe the vayle be pulled from the face of Moyses, neuertheles yet vnto this day Paul seeth per speculū and in nigmate, that is thrughe a glasse vnperfytly & obscurely. And Christ himselfe sayth in his gospell of Johan. The flesshe profyteth nothyng at all, it is the spirite

Olde dyuynes with helpe of eloquence handeled the Allegoryes well fauouredly.

The gospell hath her flesshe and spirite.

that gyueth lyfe. I verely durste not haue sayde it profyteth not at all/it had ben ynough for me to saye, the flesshe profytethe somwhat, but moche more the spirite. But nowe verye hym selfe hath sayd, it profyteth not at all. And so greatly it profyteth not/ that after the mynde of Paule it is but deth, excepte it be referred to the spyrite. yet at the leest waye vnto this thynge is the flesh profytable: for that she ledeth oure infirmitie as it were with certayne grices or steppes vnto the spirite. The bodye without the spirite can haue no beyng, the spirite of the bodye hath no nede. wherfore yf after the doctryne of Christ, the spirite be so greate & excellent a thinge that he onely gyueth lyfe, hyther to this poynte muste oure iourneye be, that in all maner letters, in all our actes, we haue respecte to the spirite, and not to the flesshe And if a man wolde take hede, he sholde sone perceyue, that this thinge onely is it wherunto exhorteth vs amonge the prophetes specyally Esaias, amonge the apostels Paule, which almoste in euerye epistle, playeth his parte and cryeth that we sholde haue no confydence in the flesshe, and that in the spirite is lyfe, lybertye, lyght adopcion: and those noble fruytes so greatly to be desyred whiche he nombreth. The flesshe euery where he despyseth, condemneth, and casteth of. Take

Adopcion is inheritaunce/ not by byrthe/ but by electiō.

hede, and thou shalte perceyue that oure mayster Christ dothe the same thing here and there whyles in pullinge the asse oute of the pytte, in restoring the light to the blynde, in rubbyng the eares of corne, in vnwashen handes, in the feastes of synners, in the parable of the pharysee and the publycane, in fastinges, in the carnall brethren in the reioysinge of the Jewes that they were the chyldren of Abraham, in offringe of gyftes in the temple, in prayenge, in delatinge their phylacteirs, and in many like places, he dispiseth the flesh of the lawe, and superstition of them, which had leuer be Jewes openly in the sight of man, than priuelye in the sighte of godde. And whan he sayde to the woman of Samary, byleue me that the houre shal come whan ye shall honoure the father neither in this mountaine, neither in Jerusalem. But the houre shall be and now is, whan the very true worshyppers shal worshyp the father in spirite and verite. For surely the father requyreth such to honour him. The father is a spirite, and they whiche honour him must honoure in spirite and verite. He sygnyfyed the same thinge in dede, whan at the maryage he turned the water of the colde and vlauery lettre, in to wyne of the spirite, makinge dronke the spirituall soules, euen vnto the contempte and dispysynge of their lyfe. And

Phylakteris were papers which the pharyseys ware on hyssh in theyr foreheedes/ haruge the ten cõmaũdements wryten i them.

lest thou sholdest thinke it a great thing, in that Chryst despised these thinges which nowe I haue reherled, ye he dispysed the eating of his owne flesshe and drynking of his owne bloode, excepte it were doue spiritually e. To whome thynkest thou spake he these thynges, the flesshe profyteth nothyng at all, it is the spirite that quyckneth and giueth life: verely not to them which with saynt Johans gospell, or an Agnus dei hangynge aboute theyr neckes, thynke them self sure frome al maner of harme, and suppose that thing to be the very perfyte religion of a chrysten mā but to them to whom he opened the hyghe misterye of eatynge his owne bodye. If so greate a thynge be of no valure, ye if it be pnicious or perillous: what cause is there wherfore we shold haue cōfidence in any other carnal thinges, except ỹ spiryte be p̄sent? Thou peraduēture sayest masse day ly, and lyuest at thyne owne pleasure/ and art not ones moued with thy neighbours hurtes, no more than yf they pertayned nothynge at all to the, thou art yet in the flesshe of the sacrament, But and if while thou sayst, thou enforcest to be the verye same thynge which is sygnified by receyuynge that sacramente, that is to saye, to be one spiryte with the spirite of Chryst, to be one body with the body of Christ to be a quicke membre of the church, yf thou

saynt Johns gospell hangig at their neckes.

loue nothyng but in Chryst, yf thou thynke all thy goodes to be commune to all men, yf the incommoditees of all men greue the euen as thyne owne: than no doubte thou sayest masse with greate fruyte, and that bycause thou doest it spiritually. If thou perceyue that thou arte in maner transfygured and chaunged in to Chryste, and that ỹ lyuest nowe lesse and lesse in thyne owne selfe, gyue thankes to the spiryte, whiche onely quyckneth and gyueth lyfe. many ben wonte to nombre howe many masses they haue ben at euery daye, and hauynge confydence in this thynge as of moost valure (as though nowe they were no farther bounde to Chryste) as soone as they be departed out of the churche returne to theyr olde maners agayne. That they enbrace the fleshe of pite, I dispraysle not that they there stoppe I praysle not. Let that be perfourmed in the, whiche is there represented to thyne eyen. There is represented to the, the deth of thy hede, discusse thy selfe withinforthe, and (as the sayeng is) in thy bosome, how nighe thou arte deed in the worlde. For if thou be possessed hoolly with wrath, ambition, couetousnes, enuy, ye though thou touche the aulter, yet art thou farre frō masse. Chryst was slayne for ỹ, flee thou therfore these beestes. Sacrifyce thy selfe to hym which for thy sake sacrifyced hym selfe to the fa-

Pietie is the honour and seruice which we owe to god

Let it be perfourmed in the that is represented i the masse

ther. If thou ones thynke not on these thynges, and hast confidence on the other god hateth thy carnall and grosse relygion Thou arte baptysed, thynke not forthwith that thou arte a chrysten man. Thy mynde all to gyther sauoureth nothynge but this worlde, thou art in the sighte of the worlde a chrysten man, but secrete & before god thou art more hethen than any hethen man. why so, for thou hast the body of the sacrament, and art without the spirite which onely profyteth. Thy body is washed, what mater maketh ♀, while thy mynde remayneth styll defyled and stayned. Thy body is touched with salte, what than, whan thy mynde is yet vnsauerye, Thy bodye is annoynted, but thy mynde is vnanoynted. But if thou be buryed with Christ withinforthe, and studiest to walke with him in the newe lyfe; I than know the for a chrysten mā. Thou art sprinkled with holy water, what good doth that, if so be thou wype not awaye the inwarde fylth from the minde. Thou honourest sayntes, & arte ioyous & glad to touch their relikes: but thou despysest the chiefe relykes whiche they lefte behynde them, that is to vnderstande, the examples of pure lyuyage. There is no honour more pleasaunte to Mary, than if thou woldest counterfayte her humilitie. No religion is more exceptable to sayn-

Sprinklinge of halye water

Touchinge of relykes.

The true honoringe of sayntes.

tes or more appropriate, than if thou dyddest labour to represent and folowe their vertues. wylt thou deserue the loue and fauour of Peter or of Paule: to vnderstande the ones fayth, & the others charite, and thou shalt do a greater thyng than if thou sholdest ron to Rome. x. tymes. wylt thou worshyp sayne Fraunces singularly: thou art hygh mynded, thou art a greate louer of money, thou art stubburn and self willed, full of cõtention, wyse in thyne owne opinion, gyue this to the sayntes, swage thy mynde, and by the example of sayncte Fraunces be more sobre, humble, or meke despyse sylthy lucre, & be desyrous of rychesse of the mynde, put away stryuynge and debates with thy neighboures, and with goodnes ouercome euyl. The sayne setteth more by this honoure, than if thou sholdest set before hym a thousande brennyng tapers. Thou thynkest it a speciall thynge to be put in thy graue, wraped in the coule or habyte of sayncte Fraunces: Trust me lyke vesture shal profyte the no thyng atall whan thou arte deed, yf thy lyuynge and maners be founde vnlyke whan thou were alyue. And thoughe the sure example of all trewe vertue and of pure lyfe, is sette of Chryst moost commodyously, neuertheless yf the worshyppynge of Chryste in his sayncte delyte the so greatlye, se that thou counterfayte

Pietie.

Let vs counterfeyt Christe in his sayntes.

Christ in his sayntes, and for the honour of euery one of his saintes, studye and labboure to put awaye one vyce, or els to enbrace one vertue. If this be doue inwardly, than wyll I not reprooue thos: thynges which be done outwardly. Thou hast: in greate reuerence the asshes of Paule: I dampne it not, yf thy relygyon be perfyte in euery poynt. But yf thou haue in reuerens the deed asshes or poudre of his bodie, and settest no store by his quycke ymage yet speakynge, and as it were brethyng which remayneth in his doctryne, is not thy relygyon preposterous, and out of ordre? Honourest þ the bones of Paul hydde in a shryne, and honourest thou not the mynde of Paule hyd in wrytynges? Magnyfyest thou a pece of his carcass shynynge through a glasse, and regardest not thou the hole mynde of Paule shynynge throughe his letters? Thou worshyppest the asshes, in whose presence no we & than the deformytees and diseases of bodies be taken awaye, why rather honourest thou not his doctryne, wherwith the deformytees and diseases of soules are cured & remedyed? Let the vnfaythfull meruayle at these myracles & lygnes for whom they be wrought, but thou that arte a faythfull man enbrace his bokes, that as thou doubtest not, but that god, can do all thynges, euen so thou mayst lern to loue hym abous

Let vs honour the quicke ymage of Paule.

all thinges. Thou honourest the ymage of the bodyly countenaūce of Chryst formed in stone or tree, or elles portrayed with colours: with moche greater reuerence is to be honoured the ymage of his mynde, whiche by workmanshyp of the holy goost, is is figured and expressed i the gospels. Neuer any Apelles so expressly fashioned with pensell the propertyons and fygure of the bodye, as in the wordes and doctryne of euery man apereth the ymage of ỹ mynde, namely in Chryste, whiche whan he was very symplycitie and pure verite, no discorde, no vnlykenesse at all coude be bytwene the fyrste and chefe paterne of his dyuyne mynde, and the ymage of his doctryne and lernynge from thence deducted and dersyued. As nothyng is more lyke the father of heuen than his sonne, whiche is the worde, the wysdome and knowlege of the father, sprynginge forthe of his moost secrete herte: so is nothynge more lyke vnto christ than the worde, the doctryne and teachynge of Chryste, gyuen forthe out of the pryuye partes of his moost holy brest. And pondrest thou not his ymage? honourest it not? lokest thou not substancyally with deuoute eyen vpon it? enbrasest it not in thy herte? hast thou of thy lorde and mayster relykes so holy, so ful of vertue and strength, and sterting them at naught sekest thou thynges moche more alienate,

The very ymage of Christe is expressly paynted in the gospell.

Appelles was the moost cunnynge paynter that euer was.

straunger and farther of? Thou beholdest a coote or a ludorye, that is sayde to haue ben Chrystes, astonyed thereat, as though thy wyttes were rauysshed: & arte thou i a dreme or slumber whan thou redest the dyuyne oracles or answeres of Chryste? Thou byleuest it to be a great thynge, ye a greater than the greatest, that thou possessest at home a lytel peace of ỹ crosse: but ỹ is nothyng to be compared to this, yt thou beare shrined in thy hert the mistery of the crosse. Or els if suche thynges make a man religyous & deuout, what can be more religious than the iewes, of which very many (thoughe they were neuer so wycked) yet with theyr eyen sawe Jesu Christ lyuyng bodyly, herde, hym with theyr eares, with their handes handled hym? what is more happy than Judas, which with his mouth kyssed ỹ diuyne mouth of Christ? So moche doth the flesshe wout the spirryte pfyte nothing at all, that it sholde not ones haue pfited the holy virgyn his mother, ỹ she of her owne flesshe begate hym, except she in her spirryte had conceyued his spirryte, also This is a very gret thig, but here a great. whyle thapostles enioyed the corporal presence & felyshyp of Christ, redest ỹ not how weake, howe chyldysshe they were, howe grosse & wout capacite: who wolde desyre anyother thing vnto the most pfyte helthe of his soule, than the long kaimilaryte & cō

The honorynge of the crosse.

The very apostles / as longe as chryst was present wauered in the faythe.

uerlacion togyther & hym that was bothe
god & mā, yet after so many myracles shewed, after the wtryne of his owne mouth taught & declared to thē, att sure & euident tokēs that he was ryse agayne, dyd he not at ỹ last hour whā he shold be receyued vp in to heuen, cast in their tethes their vnstabilite in the faith, what was than ỹ cause: verily the flesshe of Christ dyd let: & thēcs is it ỹ he sayth: except I go awaye, the holy goost wyl not cōe, it is expedient for you that I departe. The corporall presence of Christ is vnprofitable vnto helthe: & dare we in any corporall thyng beside that, put pfyte pite, that is to say, the loue & honour of god, Paule sawe Christ in flesshe, what supposest ỹ to be a greater thyng thā that, yet setteth he naught by it, sayig. Though (sayth he) we haue knowen Christ carnally, nowe we do not so. why knewe he hym not carnally, for he had pfited & ascended vnto more perfyte gyftes of the spiryte. I vse peraduedture mo wordes in disputing these thinges, than shold be mete for hym which gyueth rules. Neuertheless I do it the more diligently (& not without a great cause (for that in very dede I do perceyue this errour to be the cōmen pestilence of all christendome: which bringeth and occasioneth euē for this cause ỹ greater mischefe for as moche as in semblaunce and apparence it is next vnto pyte. For there are no

vices more perylous thā they which counterfayte vertue. For beſydes this the good mē may lightly fal in to thē, ther are none ſo more difficulely cured, bycauſe ỹ cōmune people vnlerned thynken our religion to be violate, whan ſuche thynges are rebuked. Let incontinent all the worlde crye out agaynſt me, let certeyn ſpchers, ſuche as are wont to crye out in theyr pulpettes, barke which ſo rizht good wyl ſing theſe thiges inwardly in their owne ſtomackes, lokyng verely not vnto Chryſte, but vnto theyr owne aduaūtage. Through whoſe eyther ſuperſtition without lerning, or fayned holynes, I am compelled oftentymes to ſhewe and declare, that I in no wyſe rebuke or checke the corporall ceremonyes of chriſtē men, & the deuout myndes of ſimple perſons: namely in ſuche thynges that are approued by authorītie of the churche. For they are nowe and than partly ſygnes of pyte, and partly helpers thervnto. And bycauſe they are ſomwhat neceſſarye to yonge infantes in Chriſt, tyll they ware elder, and growe vp vnto a perfyt man: therfore it is not mete they ſholde be diſdayned of them whiche are perfyte, leeſt by theyr example the weake perſone ſholde take harme. That thou doeſt I approue, ſo the ende be not amyſſe. Moreouer yf thou ſtop not there, whence ỹ oughteſt to aſcende to thynges more nere to helth. But to worſhyp Chriſt

The vſe of ceremonyes.

with visible thynges in stede of inuysyble, and in thē to put the hyghest poynte of religion, & for them to stande in thyne owne conceyte, to condempne other men, to sette thy hole mynde vpon them, and also to dye in them, and (to speke shortly) to be withdrawen from Christe, with the very same thynges whiche be ordeyned for thentent onely that they sholde helpe vnto Christ: this is verily to departe from the lawe of the gospell whiche is spirytuall, and to fall in to a certayne iewyshnesse: whiche thynge peraduenture is of no lesse iepardye, than yf without suche superstycyon thou sholdest be infect with great and manyfest vyces of the mynde. This is forsoth the more deedly disease. Be it, but ỳ other is worse to be cured. Howe moche euery where sweateth the chefe defender of the spirite Paule, to cal away the iewes from the confydence of dedes and ceremonyes, and to promote them vnto thole thynges whiche are spirytuall: and nowe I se the cōmunaltie of christen men to be returned hyther agayne. But what sayd I the communaltie: that myghte be yet suffred, had not this errour ifaded and caught a great parte bothe of preestes & doctoures: & to be shorte the flockes of them almost throughe out, which profesle in tytle & habyte a spirytuall lyfe. If they whiche sholde be the very salte be vnsauery, wherwithall shall

The cōmunaltie is turned to the cōfyrmyng of ceremonyes.

other be seasoned, I am ashamed to rehearse with what lupitieyon the moste parte of them, obserue certayne ceremonyes of mennes inuencions, yet not institute for suche purpose, how odiously they requyre them of other men, what confidence without mystrust they haue in them: howe indiscretely they iudge other men: how eenestly they defende thē. To these their dedes they thynke heuen to be due, in which yt they be ones rooted, at ones they thynke them selfe Paules and Antonyes. They begyn, O good lorde, with what graupte, with howe greate authoritie to correcte other mennes lyues, after the rule of fooles and vndiscrete persons (as layth Terens) so that they thynke nothynge well done, but & they do them selfe. But for all that, whan they be waxen olde fyxes in theyr maner of lyuyng, thou shalte that as yet they sauour or taste of Chryst nothynge at all: but to be beestly, swymmynge in certayne chorlysshe vices, in their lyuyng and pastyme frowarde, and scarce can suffre & forbeare their owne selfe, in charite colde, in wrath feruēt, in hate as tough as white lether, in theyr tonges venymous & full of poyson, in execrcysynge and puttyng forthe of theyr malyce conquerours and not able to be ouercome, redye to stryue for euery lytell tryfle, and so farre from the perfection of Chryste, that they be not ones en-

Superstitious persons are touched.

Paule & Antony were chermyte of passynge holy conuersacyon.

The defēders of ceremonies.

dued with these cõmune vertue, whiche the very Ethnytes or heathen men haue lerned, eyther by reason gyuen to them of nature, or by vse of lyuyng, or by the preceptes of philosophers. Thou shalte also se them in spirytuall thynges clene without capacytie, kyerse that no man shall knowe howe to entreate or handle them, full of stryfe and contencyon, gredye vpon voluptuous pleasure, at the worde of god redy to spewe, kynde to no man, mysdemynge other men, flaterynge theyr owne selues. It is come to this poynte nowe at laste with the labours of so many yeres that thou sholdest be of all men the worste, and yet thynke thy selfe the best: that in stede of a cryysten man, thou sholdest be a playne iewe, doynge seruyce vnto dombe elementes onely: that thou sholdest haue the glorye and ioye, not in secrete before god, but openly afore the worlde: But yf thou haste walked in the spirite and not in the flesshe: where be the fruytes of the spiryte: where is charite: where is that cherefulnesse and ioyous myrthe of a pure mynde, where is tranquillite & peace towardes all men, where is pacyence, where is perseueraunce of sobre mynde, wherwith thou lokest daye by daye contynually for the amendement euen of thyne enemyes, where is curtesye and gentylnes, where is frendelle of herte,

where is mekeneſſe, fydelyte, diſcrecyon, meaſure or ſobzeneſſe, temperaunce, and chaſtite, where is the ymage of Chryſte in thy maners, I am layeſt thou no keper of hoozes, no theſe, no violatour of holy thynges, I kepe my profeſſion, But what other thynge is this, than I am not lyke other men, extozcyoners, adulterers, ye & I faſte twyſe a weke, I had ieuer haue a publycane humbly and lowly alkynge mercy, than this kynde of pharyſees reherſynge theyr good dedes. But what is thy proteſſyon, is it I praye the that thou ſholdeſt not perfourme that thynge thou promiſed longe ago whan thou were baptyſed, whiche was that thou woldeſt be a chriſten man, that is to ſaye, a ſpirytuall perſon and not a carnall iewe, whiche for the tradicyons of man woldeſt tranſgreſſe the cõmaundementes of god, Is not the lyfe of a chriſten man ſpirytuall, Here Paule ſpeakynge to the Romaynes. No dampnacion is to them that are grafted in Chryſte Ieſu, whiche walke not carnally or after the fleſſhe: for the lawe of the ſpiryte of lyfe in Chriſt Ieſu hath delyuered me from the lawe of ſynne and deth: for that thyng whiche was impoſſyble for the lawe to do or bzynge to paſſe, whiche was weake by reaſon of the fleſſhe, that ſame god made good, ſendyng his ſone in the ſimilitude of fleſſhe, yne to ſynne, & of ſynne

The ypocryſy of religyous perſones.

wdempned lyn in the flesh, that the iu-
styfieng of the law, might be fulfylled i vs
which walke not after the flesh, but after
the spirite. For they that be in the flesh, be
wyse in thyngs pteyning to the flesshe, but
they which be in the spirite, perceiue those
thinges ꝑ perteyn to the spirite. The wys-
dome of the flesshe is deth, & the wysdome
of ꝑ spirite is lyfe & peace: for the wisdom
of the flesshe is an ennemy to god bycause
she is not obedient to the law of god, nor
yet can be. They ꝑ be i the flesshe, they can
not please god. what coude be spokē more
largely? what more playnly? neuertheles
many mē subtile & crafty to flater & fauor
their owne vyces, but prone & redy wout
aduysement to checke other mens, thinke
these thiges to pteyn to themself nothing
at all, and Paul spake of walkig carnally
or after the flesh, that rekar they do adul-
ters onely, & kepers of queenes, what he
spake of wysdom of the flesh, which is en-
nemy to god, that they turned to thē whi-
che haue lerned humanitie, or (as they call
it) seculer sciences. In eyther other they
set vp their crestes, and clappe their han-
des for ioye, both that they neither be ad-
ulters, and in all sciences excellently vnlee
ned & ignorant. But to lyue in the spirite
they deme to be none other thynge than
to do as they them selues do. which per-
sones, if they wolde as diligently obserue

The exposycio and mynde of some clerkes

the tong of Paul, as they mātully despise the tonge of Tully, they wolde soone perceyue ꝑ the apostle calleth the flesshe that thyng that is vysible, and the spirite, that thing ꝑ is inuisible. For he teacheth euery where that thinges vilible, ought to serue to thynges inuisible, & not contrary wyse, inuisible thynges to serue thinges visible Thou of a preposterous ordre, applyest Christ to those thynges which were mete to be applied vnto Christ. Requirest thou of me recorde, that this worde flesshe perteyneth not onely to lythy & superfluous lust of the body: holde & vnderstand, that thyng which the sayd apostle (doyng that same which he in all places doth) writeth to the Colotēses. Let no mā mislead you for the nones in the humilite and religion aungels, which thynges he neuer sawe, walkyng in vaine, inflate with the ymagination of the flesshe, and not holding the heed, that is to say Christ/of whom al the body ministred, nourysshed, compacte & set togyther by couples & ioyntes, groweth in to the encrese of god, And lest thou sholdest doubte any thynge that he spake of them which hauyng cōfidence in certeyn corporal ceremonyes, barke against ꝑ spūal purposes of other men, take hede what followeth. If ye be dede with christ, ab elemētis huj⁹ mūdi, frō tradicios, ceremonyes & inuencios of men, why haue ye yet such de-

The flesshe and the pryryte after Paule.

erres among you, as though ye lyued vn-
to the worlde? And anone after callyng vs
frō the same thinges he sayethe, if ye rysen
vp agayne with Christ, seke those thyngs
that are aboue where Christ sytteth on ȳ
right hande of god. Be expert wise i those
thīges ȳ be aboue, & not on the erth. More
ouer giuing preceptes of the spūal life wt at
exhorteth he vs to do at the last, whether
ȳ we sholde vse such or such ceremonyes?
whether we sholde be this or that wyse a
rayed? that we shold liue with this or that
meates? that we sholde saye customablye
any certeyn nombre of psalmes, he made
mencion of no such thynges, what thay? Wo?tyfre the
Wortikie, sayd he, your mēbres which be membres on
on the erth, fornication, vnclennes, bodily the erthe.
lust euyl cōcupiscence, & auarice which is
ȳ seruyce of ydols. And a litle after. Now
put frō you all such thynges, wrath, indi-
gnacion, malice, & agayne, spoylyng your
self of the olde man wt his actes, putting
on you the newe man, which is renewed
in knowlege of god, after ȳ image of him
whiche made hym. But who is the olde
man, verily Adam, he that was made of
the erth, whose cōuersacion is in erth, not
in heuen. By the erth vnderstand what so
euer is visible, & therfore tēporal & transi
tory. who is that newe man, verily the ce-
lestial mā that descended frō heuen, Christ.
And by heuen vnderstand what soeuer is

inuisible, & therfore eternall & euerlastinge At the laste, leest we shulde be mynded to purchace the fauour of god, after the maner of the Jewes with certaine obseruaũces, as with ceremonyes magicall, he teacheth that our dedes are pleasaunt & alowed of god, so lõg as they are referred vnto charite, & also spryngе therof, saying. Above al these thinges kepe charite ỹ bond of perfection, and let the peace of god reioyce as an ouercõmer in your hertes, in which also ye be called in one body. I wil gyue the a more playne token and euydẽt probacion, that this worde flesh signifieth not the lust of ỹ body only. Paule nameth often the flesh, often the spirite, writinge to a certeyn people named Galatas, whiche he called not onely from lust of the bodye vnto chaste lyuynge but enforceth to withdraw them from the secte of the iewes and cõfidence of workes, into which they were induced by false apostles. In this place therfore, nombring the dedes of the flesshe, marke what vyces he reherseth. The dedes of the flesshe (sayth he) be manyfest, whiche are fornycacion, vnclenlynes, vnshamfastnes, lechery, worshyppynge of ydolles, witchcrafte, pryuy hate discorde, otherwyse called contention, or stryfe, emulacion, which may be called indignacion or disdayn, ire otherwyse called wrath, scoldyng, discencion, that is to

say, diuersite in mayntenynge of opynyons, sectes, or meyntenynge of quarrels enuy, hompeyde, dronkennesse, excesse in eatyng and such like. And not longe after he sayth, yf we lyue in the spirite, let vs walke i the spirite. After that, as declaring and vtterynge a pestilence contrary to the spirite, he addeth: let vs not be made desirous of vayne glory, prouokyng one the other, and enuyeng one an other. The tre is knowē by the fruite. As vnto this that thou omyttest not watch, fastyng silence, orysons, & such other lyke obseruaunces: I passe not theron, I wyl not byleue that thou art in the spirite. except I may se the fruytes of thy spirite. why may I not askyme the to be in the flesshe/ whā after almoost an hondreth yeres exercyse of these thinges, yet in the I fynde the dedes of ỹ flesshe, enuyousnesse more than is in anye woman, continual wrath & fiersnes, as in a man of warre: scoldinge, lust & pleasure insaciable, malicious cursynge, bakbyting with tonge more venemous than the poyson of a serpent, an high mynde, stubburnnes, lyght of thy promyse, vanite fayning flatteringe: Thou iudgest thy brother in his meate, drynke or rayment, but Paule iudgeth the of thy dedes. Doth that separate the from worldly & carnall men, that thou arte in lyghter causes veryly, but yet with the same vices infected: Is he more

Vayne glorye is a pestylence cōtrary to the spyryte.

fylthy, which for his enheritaunce taken frō hym or it came to his handes, for whiche his doughter defyled, for hurt done to his father, for some offyce, for his prynces fauoure, conceyueth wrath hatred, emulacion and disdaine, than thou which (I am ashamed to tell) for how lytle a tryfle, yea for nothynge, doest all the same thynges moche more malycyously? The lighter occasion to synne lighteth not, but aggraueeth the synne. Neither it maketh mater in how lytle or greate a thynge thou syn, so it be done with lyke affection. And yet there differēce verily, for so moch the greuouser doth euery man trespace, the lesse the occasion is, wherwith he is pulled away from honestye. I speke not nowe of those relygyous personnes, whose maners euen the hole worlde abhorreth, but of them whome the commune people honoureth not as men, but as aūgels. which selfe same, notwithstandyng ought not to be displeased with these wordes, whiche rebuketh the vices, & noteth not the ylons But and if they be good mē, let them also be glad to be warned of what so euer mā it be, in those thynges which pertayne to helth. Neither is it vnknowen to me, that amonges them are very many, which holpen wt lerning & witte, haue tasted the misteries of the spirite. But (as Liuius saith) it fortuneth almoost euery where, that the

greater parte ouercõmeth the better. Not withstandinge (yt it be lawfull to confesse the trouth) se we not all the moste strayte kinde of religion, to put the chiefe poynte of relygion, eyther in ceremonyes, or in a certayne maner or forme of saying, which they call their diuine seruice, or in certeyn dedes of the body: which relygion if a man sholde examyn & appose of spũal thinges, he sholde scarce fynd any at all that walked not in the flesshe. And herof commeth this so greate infyrmitie of myndes trembling for fere, where is no feare, & therin sure and careles, where is moost perill of all. Hereof commeth that perpetuall infancye in Christ (to speke no greuously er) that we preposterous estemers of thinges make moste of those which by them selfe are of no value, those set at nought, whiche onely are sufficient, euer liuyng vnder tuters or scholemaisters, euer in bondage neuer aduaunsing our selfe vp to the lybertie of the spirite, neuer growyng vp to the large stature of charite. whan Paule cryeth to a certayne people called Galathas, stand fast, be not yr locked agayn vnder the yoke of bondage. And in an other place, and so was the lawe oure tutor or scholemayster in Christ, that of fayth we myght be iustified. But seyng that fayth is come, now be we no more vnder a tutor or scholemayster, for euery one of you (saith

Preposterous is settinge behynd that that sholde before

he)is the verraye son of god through faith which he hath in Chryst Jesue. And not moch after he saithe, and we also whā we were lytle ones, were in seruyce and bondage vnder the ceremonyes & lawe of this worlde. But whan the time was fully expired, god sent his sone made of a woman made vnder the law, to redeme them whiche were vnder the lawe, that we by adopcyon sholde be his sones. And for bycause ye be the sones of god, god hath sente the spirite of his sone in to your hertes, crieng Abba pater (as a man wolde say, dade father) And so is he not now a seruaunt, but a sone to god. And agayne in an other place. Brethren, ye be called in to libertye: let not your libertye be an occasion vnto you to lyue in the flesshe: but in charite of the spirite serue one an other. For all the lawe is fulfylled in one sayeng. Lone thy neyghbour as thy selfe. But and if ye bite and eate one the other, take hede leest ye be consumed one of an other. And agayne to the Romayns. ye haue not receyued the spirite of bondage agayne in feare, but the spirite that maketh you the sones of god by adoption, in whome we crye dade father. Vnto the same also pertayneth that he wryteth to Tymothe, saying: Exercyse thy selfe vnder the dedes of pietye, for bodylye exercyse is good but for a small thynge, pietie is good vnto all ma-

ner thynges. And to the Corynthes God is a spirite, and where the spirite is, there is lybertye. But why reherse I one or two places. Paule is all togyther at this poynte, that the fleshe, whiche is full of contencion, mought be despysed, and that he myghte settle vs in the spirite, whiche is the authour of charite and liberty. For these companyons be euer inseparable on the one syde, the fleshe, bondage, vnquietnesse, contencyon, or stryfe. And on the other syde, the spirite, peace, loue, lyberye. These thynges euery where Paule stampeth in to vs. And seke we a better mayster of oure relygyon, namely whan all diuyne scripture agreeth to hym? This was the greatest commaundement in the lawe of Moyses. This Chryste iterateth and fynysheth in the gospell, and for this cause chefely was he borne, for this cause dyed he, to teche vs not to counterfeyte ỹ iewes, but to loue. After the last souper made the euen before his passyon, howe dilygently, how tenderly, and how affectuously gaue he charge to his disciples, not of meate, not of drynke, but of charite to be kepte one towardes an other. what other thyng teacheth he, what other thynge desyreth his disciple Johan, than that we loue one an other, Paule euery where (as I haue sayd) commendeth charite, but specyally wrytynge vnto the Corynthes, he preferre

To loue is the greteſt cõmaũdement.

Chryste last of all warneth vs of charyte.

teth charite both wtoze myzacles and pzo-
phecies, and also wtoze the tonges of aun-
geiles. And saye not thou by and by, that
charite is, to be ofte at the chusche, to cro-
che downe befoze the ymages of sayntes,
to lyght tapers oz waxe candeiles, to saye
many lady psalters, oz sayne Katherynes
knottes. God hath no nede of these thyn-
ges. Paule calleth charite, to edyfye thy
neyghbour, to compte that we all be mem-
bzes of one bodye, to thynke that we all
are but one in Chzyste, to reioyse in god of
thy neyghboures welthe, euen as thou
doest of thyne owne. To remedye his in-
commodytes oz losses as thyne owne. yf
any bzother erre, oz go oute of the ryghte
waye: to warne hym, to monyshe hym,
to tell hym his faute mekely, lobzely, and
curteysly, to tethe the ignozaunt, to lyfte
vp hym that is fallen, to cõfozte & courage
him that is in heuynes, to helpe him that is
doureth, to socour the nedy. In conclusion
to referre al ryches & substaunce, al thy stu
dy, all thy cares to this poynte, that thou
in Chzyste shouldest helpe as moch as thy
power extendeth to. That as he neyther
was bozne foz hym selfe, noz lyued to his
owne pleasure, neyther dyed foz hymselfe
but dedycate hym selfe hooly to our pzo-
fytes: euen so shoulde we applye our selfe
and awayte vpõ the commodites of our
bzethzen, and not our owne. which thyng

what is true charyte.

yf it were vsed, nothynge sholde be eyther moze pleasaunt oz elles easy, than the lyfe of religyous persones, whiche we se nowe clene contrarye, greuous almoofte euery where and labozyous, and also full of superstycyons, lyke vnto the Jewes, neyther pure from any vyces of the laye people, and in many sondzy thynges moche moze defyled. whiche kynde of men sayncte Augustyne (of whom many glozy and reioyce es of the authour and founder of theyz lyuynge) yf he now myght lyue agayne, certaynly wolde not ones knowe, and wolde crye out, sayenge that he wolde approue nothyng lesse than this kynde of lyfe, and that he had instytuted an ozdze and maner of lyuynge, not after the superstycyon of the Jewes, but after the rule of the apostles. But I heare euen now, what certayne men (whiche are somwhat well aduised) wyll answere vnto me. A man must take hede in lytell and small thynges, leest a lytell and a lytel he sholde fall in to greater vyces. I heare it ryght well, and I alowe the sayinge. Neuertheles thou oughtes to take hede a greate deale moze, that thou so cleue not to these lytell and small thynges, that thou sholdest fall clene from the moost chefe & greatest thynges. There is the ieopardye moze euydente, but here moore greuouse. So flee Silla, that thou fall not in to Charibdis. To obserue these

Sayncte Augustyne wold not know me or his owne religyon yf he were now alyue.

How farforth we ought to clene to the small thynges.

Sallarcharth dysloke what they meane at the ende of the fyrst chapytre

lytell thynges, is holsome verely: but to
clue vtterly vnto them, is verey ieopar-
dous. Paule forbydeth not the to vse the
lawe and ceremonyes: but he wyll not
hym to be bounde to the lawe and cere-
monyes, whiche is free in Chryst. He con-
demneth not the lawe of dedes: yf so be a
man vse it lauefully, without these thyn-
ges peraduenture thou shalt not be a chry-
sten man, but they make the not a chrysten
man. They wyll helpe vnto pietie & god-
lynesse, euen so yet yf thou vse them for
that purpose. But and yf thou shalte be-
gyn to enioye them, to put thy truste and
confydence in them, at ones they vtterly
destroye all the spuynge of a chrysten man.
The apostle setteth nought by the dedes
of Abraham, whiche to haue ben verey
perfyte, no man doubteth: and haste thou
confydence in thyne? God disdeyneth cer-
tayne sacrifices called victime, the sabbots
and certeyn hole dayes called Neomenye,
of his people the iewes, of whiche thynges
he hym self was the authour and cõmaun-
der: and dareste thou compare thyne owne
obseruaunces, with the preceptes of the
lawe of god? yet here god redy to spue at
them, and sore agreued with them. For
what entent (sayethe he) offre ye to me, the
multytude of your victimes? I am full.
As for holocaustes of whethers, talowe or
inwarde suet and fatte of beestes, blode of

Corporal thyn-
ges helpe to
pietie.

Uyctyma was
the sacryfyce
of a beest wher
of he that offe-
red dyd eate
parte / & parte
wente to thuse
of the preestes
the cal the kyd
neis & the fatte
aboute them
was burned to
god / that same
sacryfyce for
certayn cõsyde
racyons is also
called hostia.

holocaustes
that is the ho-
le beest sacryfy
sed to god / no
man hauynge
parte therof.

calues, of lambes and gotes, I wolde not haue. whan ye come before my presence, who hath requyred these thynges of your handes, that ye myghte walke in my houses? Offre ye no more sacrifyce in vayne, your ensence is abhomynacyon to me, I wyll not suffre the feest of the Neomenye and Sabbot daye, with other feest dayes The companyes of you are infected with iniquite, my soule hathe hated your kalendas, and your solempne feestes. These thynges be greuous vnto me, I was euen sycke to abyde them. And whan ye put forthe your handes: I wyll turnne myne eyes from you. whan he reherseth the obseruaūces and maners of holy feestes and sacrifyce, moreouer the multyplyenge of prayers: noteth he not them as thoughe he poynted them with his fynger, whiche measure they religyon with a certayne nombre of psalmes and prayers? Marke also an other thynge, howe meruaylously the facundious pphete expresseth heaping togyther the disdayne and indignacyon of god: so that he nowe coude suffre neyther with eares, neyther eyes. what thynges (I wyssche the?) verily tho thynges which he hymself had ordeyned to be kepte so religiously, whiche also were obserued so reuerently, so many yeres of holy kynges & pphetes. And these thynges abhorreth he as yet in the carnal lawe. And trustest thou

Sabbot day was euery seuenth day as our sondaye.

Neomenye were holidays at the newe of the mone.

Kalendas that same that neomenyes be.

Esayas.

in ceremonyes made at home i thyne owne house now in the lawe of the spirite of God in an other place byddeth the same pphete to crye incessantly, and to put out his brest after the maner of a trumpe, as i an ernest mater, & worthy to be rubuked sharply, & suche a mater as vnneth coude be optey=ned of these men but with moche ado. We (sayth he) they seke from day to daye, and knowe they wyll my wayes, as al people that hath done iustyce, & hath not forsake the iudgement of their god. They aske me for the iudgementes of iustyce, and desyre to drawe nigh to god: why haue we fasted (say they) and thou hast not loked vpon vs and meked our soules, & thou woldest not know it. Lo in the day of your fast (answe=reth the pphete) your owne wyll is founde in you, and ye seke out all your detters. Lo vnto stryfe and contencyon ye fast, and ye smyte with your fyst cruelly. Faste ye not as ye haue fasted vnto this day, that your crye myght be herde on hyghe. Is this the fast that I haue chosen, that a man sholde vexe and trouble hym selfe for one daye, eyther that a man sholde bowe his heed as a hoke or cyrcle, and to caste vpon hym sack clothe and asshes & wylte thou call this a fast or a daye acceptable vnto god? But what shall we saye this to be: dothe god condempne that thynge, whiche he hym selfe commaunded & Naye forsothe

The Jewyshe fast.

what than? But to cleue and stycke fast in the flesshe of the lawe, & to haue cõfidence of a thynge of nothynge, that is it veryly whiche he hateth deedly. Therfore he sheweth what he wolde haue added in eyther place. Be ye washen (sayth he) and made clene take away our euyll cogytacyons of thoughtes out of my syght. whã ỹ hearest the euyll thoughtes rehersed, toucheth he not euidently the spirite & the inwarde mã? The eyes of god seeth not outwarde, but in secrete, neyther he iudgeth after ỹ syght of the eyes, neither rebuketh after the hearyng of the eares. God knoweth not the folysshe virgyns, smothe and gay outwarde, empty of good workes inwarde. He knoweth not them which say & lyppes Mayster mayster.. Moze ouer he purteth vs in remẽbraunce that the vse of the spũall lyfe standeth not so greatly in ceremonyes, as in ỹ charite of thy neyghbour. Seke (sayth he) iudgement or iustyce, socour hym that is oppressed, gyue true iudgement & ryght to hym that is fatherlesse and motherlesse or frendlesse, defende the wydowe, suche lyke thinges did he knyt to the other place wherehe speketh of fastynge. Is not this rather (sayth he) that faste whiche I haue chosen? Teare and cancell cruell obligacions, vnbynde the burthens whiche make them stowpe to the grounde that beare them: let them that be bruysed go free and

The vse of spyrytuall lyfe.

Esayas.

breake asonder all burthen. Breake thy breed to hungry. The nedy & them which haue no place of habitacyon, lede in to thy house. whan thou seest a naked man clothe hym, and despyse not thyne owne flesshe. what shall a chrysten man do than? shall he despyse the commaundementes of the churche? Shall he set at noughts the honest tradicyons of foze fathers? Shall he condempne godly and holy customes, Nay, if he be weake and as a begynner, he shall obserue them as thynges necessarye. But and if he be stronge and perfyte: so moche the rather shall he obserue them, lest with his knowlege he sholde hurte his brother whiche is yet weake: leest he also sholde kyl hym foz whome Chrift dyed. we may not omytte these thiges: but of necessitie we must do other thynges. Fozpozall dedes be not condempned, but spirytuall are pferred. This vitybie honouryng of god is not condempned, but god is not pleased sauyng with inuysyble pytie and saruyce God is a spiryte, and is moued and styred & inuisyble sacrifyce. It is a greate shame foz chrysten men not to knowe that thyng whiche a certayne poete beynge a gentyle knewe ryght well, whiche gyuynge a precepte of dewe seruynge god sayth: If god be a mynde as scrypture sheweth vs, se thou honoure hym chefely with a pure mynde. Lette vs not despyse the authour

The tradicions of our elders.

though he be an hethen man, or without degre of schole, the sentence becõmeth ye a syght great dyuine. And (as I very wel haue perceyued) is lykewyse vnderstande of fewe, as it is redde of many. The sentence veryly is this, lyke reioysen in lyke. Thou thynkest god to be moued greatlye with an oxe kylled & sacrifyced, or with the vapoure or smoke of frankensence, as though he were a body. God is a mynde, and without doubte, a mynde most pure, most subtile and perfyte, therfore oughte he to be honoured mooste chiefly with a pure mynde. Thou thynkest a taper lighted to be a sacrifyce, but a sacrifyce to god (saith Dauid) is a wofull or a sorowefull spirite. And thoughe he hathe dispysed the bloode of gootes and calues yet wyll not he despyse a herte contryte & humble. If thou do that thynge whyche is gyuen to the eyen of men / moche rather take hede that that thyng be nat away whiche the eyen of god requyre. Thy bodye is couered with a coule or habyte / what is that to the purpose yf thy mynde beare a seculed vesture? If thy vtter man be cloked in a cloke whyte as snowe / lette the vestymentes of the inner man be also whyte as snowe. Thou kepest sylence outwarde: moche more procure that thy mynde be quyet within. In the vysyble temple thou bowest downe the knees of thy body, that

Inwarde thinges be represẽted by inwarde thinges.

es nothyng worth, if in the temple of thy breest thou stande vpright agaynste god. Thou honourest the tree of the crosse, moch more kolow the mistery of the crosse Thou kepest the fastynge day and abstey nest from those thynges which defyle not a man, and why abstaynest thou not from fylthy talkynge, whiche polluteth thyne owne cõscience & other mens also? Meate is wdrawen from the body, but why glut teth thy soule her selfe with coddes, drasse and suche lyke, which are meate, mete for swyne? Thou makest the churche of stone gaye with goodly ornamentes, thou ho nourest holy places, what is ꝑ to the pur pose, if the temple of thy hert, whose wal les the prophete Ezechiell bored thorow be prophanat or polluted with the abho minations of Egipt? Thou kepest the sab bot day outward, and in al thing; ye vn quiet through the rage & tõdlyng of vices togither. Thy body cõmytteth no adultry but thou arte couetous, now is thy minde a fornicatoure. Thou syngest or prayest with thy bodyly tong, but take hede with in what thy mynde saith. with thy mouth thou blyssest, and with thy herte thou cur sest. In thy bodye thou arte closed within a strayte celle, and in the cogytation thou wãdrest throughout all the worlde. Thou hearest the word of god with thy corporal eares, rather heare it within. what sayth

the sabot day the day of rest.

the prophete: Except ye here within, your soule shall mourne and wepe, ye and what redest thou in the gospell: that they whiche se may not se, and they whiche heare may not heare. And agayne the prophete sayth with your eare ye shall heare and ye shall not perceyue: blessed be they therfore whiche heare the worde of god wythyn. Happy are they to whome god speaketh within/and theyr soules shall be saued. Thys eare to enclyne Dauyd cõmaundeth that noble daughter of the kynge, whose beautye and godlynesse is all togyther wythin in golden hemmes. Fynally what auayleth it yt thou do not those euyll thynges outwarde, whiche with affection thou desyrest and coueytest inward: what auayleth it to do good dedes outwarde, vnto which within are cõmyxted thynges clene contrary: Is it so great a thyng if thou go to Hierusalem in thy bodye, whan within thyne owne selfe is both Sodome, Egipt, and Babylon: It is no greate thyng to haue troden the steppes of Christ with thy bodyly heles, but it is a greate thynge to folowe the steppes of Christe in affection. If it be a very great thynge to haue touched the sepulcre of Christe/shall it not be also a very great thynge to haue expressed the mistery of his buryeng: Thou accusest & vttrest thy synnes to a preest/whyche is a man, take hede how thou accusest and vt-

Pilgrimages to holy places.

Confession.

tereſt them before god. For to accuſe them afore him is to hate thē inwardly. Thou byleueſt perchaunce all thy ſynne and offences to be waſchen awaye at ones with a litle paper or parchemente ſealed with waxe, with a lytle money or ymages of waxe offred, with a litle pilgrimage going. Thou art vtterly diſceyued and clene out of the waye. The wounde is receyued inwardly, the medicine therfore muſt nedes be layd to within. Thyne affection is corrupte, thou haſt loued that which was worthy of hate, & hated that which ought to haue bene beloued. Swete was to the sowre, and bytter was ſwete. I regarde not what thou ſhewe outwarde. But and yf clean contrary thou ſhalte begynne to hate, to flye, to abhorre that whiche thou lately louedeſt, if that were ſwete tothyne appetyte, whiche lately had the taſte of gal, of this wyſe at the laſt I perceyue and take a token of helth. Magdaleyne loued moch and many ſynnes were forgiuen her The more thou loueſt Chriſt, & more thou ſhalte hate vyces. For the hate of ſyn, folowe the loue of pitie, as the ſhadow folowe the body. I had leuer haue the hate ones thy vycyous maners within and in dede, than to dryue them before a preeſt ten tymes i word. Therfore (as I haue reherſed certain thinges for loue of enſample) in the hole ſpectacle and ſight of this viſible

In all beſynes the ſpirite is within.

worde, in the old lawe, in the newe lawe, in all the cõmaundementes of the churche finally in the fleshe and in all beynges pertaynyng to man, without forth is there a certayn flesh, and ẅin a spirite, In whiche thinges if we shall not make a ꝓposterous ordre, neither in thinges whiche are sene shal put very great confidence, but euen as they do helpe to better thynges, and shall alwayes haue respect to the spirite & to the thynges which be of charite, than shall we waxe not heuy as men in sorowe & payne (as these men be) not feble, euer chyldren (as it is a puerbe) not bestly & drye bones (as sayth the prophete) without lyfe, drousye and forgetfull, as men diseased of the lethargye, not dull haupryge no quicknes, not brawlers & scolders not enuyous and whysperars or backbyters, but excellente in Chryste large in charitie, strong and stable both in prosperitie and in aduersitie, lo kyng beyde smal thynges & enforcyng vp to thynges of most profyte, full of myrthe full also of knowlege. whiche knowlege whoso euer refuseth, hym doth that noble lorde of all knowlege refuse. For verylye ignorauncc or lacke of experience, whome for the most parte accõpanyeth dulnes of lernynge, & that gentle woman whom the grekes cal Philautia, that is to say lone of thy selfe, onely bryngeth to passe, as Esaias sayth, that we put confydence in thyngs

what thynges folow charitie

Prosperytye & aduersitie.

of nothyng, and speke vanites, that we ō
ceiue labour and bring forth iniquite, and
that we always be fearful and vile bond
seruantes vnto the ceremonies of ỹ Iewes
Of whiche maner persons Paule speking
sayth, I beare them recorde that the zele of
god they haue, but not according to know
lege, But what knewe they not verily ỹ
thende of ỹ lawe is Christ, & Christ verily
is a spirite, he is also charite, But Esaias
more plainly describeth the miserable and
vnprofytable bondage of these men in the
flesshe, Therfore sayth he, my people be
ledde in captiuite, because they hadde no
knowlege, & the nobles of them perysshed
for hūger, & the multytude of them dryed
away for thurste. It is no meruayle that
the cōmon people be seruauntes to the ele
mentes and principles of this worlde, as
they whiche are vnlerned, neyther haue
wysdome more than they borow of other
mennes heedes. It is more to be mernay-
led, that they which are as chiefe of Chri-
stes religion, in the same captyuitie pe-
rysshe for hunger, and wyther awaye for
thurste. why perysshe they for hunger?
Because they haue not lerned of Christe
to breke barly loues they lycke only roūde
aboute the roughe and sharpe codde or
huske, they sucke out no mary or swetely
coure. And why wither they so away for
thyrst for because they haue not lerned at

Christe is the end of the law.

Moyses to fette water out of the spirituall rocke, neyther haue dzouke of the ryuers of the water of lyfe, which flowe issue oz spzynge out of the belye of Chzyst. And this surely was spoken of the spirite not of the flesshe. Thou therfoze my bzother, leaste with sozowfull laboures thou sholdest not moch pzeuayle, but that with meane exercyse thou mayst shoztlye waxe bygge in Chzyst and lustye, diligently enbzasinge this rule, mynde not to crepe on the grounde with vncleane beestes but alwayes susteyned with those wynges whi the Plato byleueth to spzyng euer a freish thzough the heate of loue in the mynde, lyfte vp thy selfe as it were by certayne steppes of the ladder of Jacob, frome the bodye to the spirite, frome the vysible woxlde vnto the inuisible, frome the letter to the mystery, from thynges sensible to thinges intelligible, from thinges grosse and compounde vnto thinges syngle and pure. who so euer after this maner shal appzoche & dzawe nere to the lozde, the lozd of his part shal ageine appzoched & dzawe nyghe to hym. And yf thou foz thy parte shalt endeuoyze to aryse oute of the darknesse and troubles of the sensuall powers he wyll come agaynst the pleasauntly and foz thy pzofyte, out of this lyghe inaccessible, and oute of that noble sylence incogytable, In which, not onelye all raye of

) By the wynges of loue we must flee vp to the spirite.

Inaccessable is that whiche no mancan attein Incogitable/ whiche can not be cõprehẽded with mannes reason.

sensual powers, but also similitudes or imaginations of all the intelligible powers doth cease and kepe silence.

¶ The sixth rule. Capi'o.xiiij.

And for as moche as in sodeyn wrytynge, one thynge calleth an other to remembraunce, I wyll now adde the sixt rule, whiche is in a maner of kynrede to them that go before, a rule for all men as necessarye vnto helthe, as it is of fewe regarded. That rule is thus, that the mynd of hym which enforceth and laboureth to Chryste warde darye as moche as is possyble both from the dedes and also opynyons of the commune laye people, and that the ensample of pietie be not fecte of anye other saue of Chryste onely. For he is the onely chiefe patron, the onely and chiefe ensample or forme of lyuynge, from whome who so euer wrythe one ynche or nayle bredth, he goeth besides the ryght pathe, and ronneth out of the way. wherfore Basilius with grauite forsoth as he dothe manye thynges, in his bokes of the gouernaunce of a cytie or cõmune welthe, denyeth any man to be able to defende vertue constantlye, whiche hath not instructed his mynde with sure and vndoubted opinions of fyl thynesse and of honestye. But howe moch more perylous is it if false opynyons of

Thou must vary from the common people.

The ensample of pitie.

the thynges whiche pertayne to helthe, synke in to the depe botome of thy mynde. Therfore he thynketh that this thynge should be cared for and loked vpon chefely that the gouernours them selfe whome it behoueth to lacke all maner of vnclenyneſſe, graue in theyr owne myndes very good opynyons of thynges to be enſued and eſchewed, that is to saye of good and euyll, of vyces and of vertues, and that they haue them very aſſured, aboute layde aparte, as certayne lawes very holy and goodly. For what so euer thynge cleaueth in the mynde surely rooted with stedfaſte byleue: that euery man declareth in his maners and conuerſacyon. Therfore the chefe care of chryſten men ought to be applyed to this poynte, that theyr chyldren streyght waye from the cradle, amongeſt the very flatterynges of the nozyles, and kyſſes of the parentes, maye receyue and sucke vnder the handes of them whiche are lerned, opynyons and perſwaſyons mete and worthy of Chryſt: bycauſe that nothyng eyther synketh depar or cleaueth faſter in the mynde, than that, whiche (as Fabyus saythe) in the yonge and tendre yeres is poured in. Let be a farre of from the yeres of yonge ſuckelynges wanton ſonges of loue, which chryſten men synge at home and where ſo euer they ryde or go moche more fylthye than euer the cõmen

The bryngyng vp of chriſten mens children.

people of the herhen men wolde suffre t
be had in vse. Let them not here theyr mo
ther wayle and wrynge her handes, for
lytell losse of worldly goodes, nor for th
losse of her syster, heare her crye out al
that euer she was borne, to be brought
to this wretchednesse that she shoulde thu
be loste, lefte alone desolate and destytute.
Lette not them heare theyr father rebu
kynge and vpbradynge hym of cowarde
nes, whiche hath not recompensed iniurye
or wronge with double: neyther yet lau
dynge them whiche haue gathered togy
ther greate habundaunce of worldly sub
staūce, by whatsoeuer maner it were. The
disposicyon of man is fraple and prone to
vices, he catcheth mischeuous ensample at
ones, none otherwyse than towe catcheth
fyre if it be put to. How be it this selfe same
thynge is to be done in euery age, that all
the errours of the laye people myghte be
plucked out agayne of the mynde by the
harde rootes, and in theyr places be plan
ted holsome opinions, and so myght be ro
borate, that with no vyolence they coulde
be shake or plucked asondre, whiche thing
who so euer hath done, shall easyly & with
out besynesse by his owne accorde folowe
vertue, and shall accompte them that do o
therwyse, worthy to be lamented & pitied
and not to be counterfayted nor folowed.
Unto this thyng pertayneth that not vn

diſcrete ſayenge of Socrates (thoughe it were rebuked of Arystotle) that vertue was nothynge elles, but the knowlege of thynges to be ensued and folowed, and of thynges to be eschewed and fled. Not but that Socrates sawe the differēce betwene knowlege of honestye and the loue of the same. But as Demosthenes answered pro nunciacyon to be the fyrst, the seconde and also the thyrde poynte of eloquence, signifieng that to be the chefe part, in so moche that he thoughte eloquence to reste all togyther in that thynge onely. In lykewyse Socrates disputyng with Pythagoras, proueth by argumentes, knowlege in all vertue to beare suche rowme, that vyces can no other whence procede than of false opinyons. For certaynly brother bothe he that loueth Christ, and he also that loueth voluptuousnesse, money, false honoure, dothe folowe that thyng, whiche is eyther of them swete, good, and beautyfull. But the one slydeth through ignorauce, in stede of swete thynge embrasyng a thynge out of measure soure, [illegible] soure thynges whiche is swetest [illegible] also folowynge that thynge for good and for lucre, which is naught elles but domage and losse, and fearynge that thynge for losse, whiche is chefe gaynes or aduauntage: and iudgynge that thynge to be fayre, whiche is foule, and wenyng or trowyng that to be shame

Vertue is the knowledge of thynges to be auoyded and of thynges to be desired and loued.

Synne springeth of false opinions.

ful, whiche onely is glorious and prayse-
full. In conclusyon yf a man were surely
and inwardly brought in beleue, and yf
also it were digested in to the substaunce
of his mynde, as meate in to the substaunce
of the bodye, that onely vertue were best,
moost swete, most fayre, most honest, most
profytable: and on the other syde, sythy-
usse onely to be an euyll thyng, a payntull
tourment or punysshment, a foule thynge,
shamefull, full of domage or losse: and dyd
measure these thynges not by the opinyon
of the cõmen people, but by the very na-
ture of the thynges: it coulde not be (suche
perswasyon or byleue endurynge) that he
sholde stycke faste or claue longe tyme in
euyll thynges. For nowe longe ago the
cõmen people is founde to be the mooste
mischeuous authour and capitayne bothe
of lyuyng and also of iudgement: neyther
was the worlde euer in so good state and
condicion, but that the worst thinges haue
pleased the mooste parte. Beware lest thou
this wyse thynke, no man is there that
dothe not this, myne elders before me
haue walked in these steppes, of this opp-
nyon is suche a man, so greate a philoso-
pher, so greate a diuyne. This is the cu-
stome and maner of lyuynge of kynges,
this wyse lyue great men, this done bothe
bysshoppes and prestes, these trewly be
no rascalles. Let not these great names

The cõmẽ peo
ple is the worst
auctor or insti-
tutor of lyuing

moue the one yuche. I measure or iudge not the cõmen or rascall sort by the roume, estate, or degree: but by the mynde and stomacke. who so euer in the famous caue of Plato bounde with the bondes of theyr owne affections, wonder at the vayne ymages and shadowes of thinges in stede of very true thynges, they be the cõmen people. Sholde he not do preposterously and out of order yf a man wolde go aboute to trye not the stone by the ruler or squyre, but the ruler by the stone? And were it not moche more vnreasonable if a man wolde go aboute to bowe and tourne, not the maners of men to Chryst, but Chryst to the lyuyng of men? Thynke it not therfore wel or aryght, bycause that greate men, or bycause that moost men do it, but this wyse onely shall it be well and ryght what so euer is doone, yf it agree to the rule of Christe. Ye and therfore ought a thynge to be suspected: bycause it pleaseth the moost parte. It is a small flocke and euer shal be, to whome is pleasaunt the symplycite or playnesse, the pouertye, the veryte of Chryste. It is a small flocke verely, but a blyssed, as vnto whome onely is due the kyngdome of heuen. Strayte is the waye of vertue, and of very fewe troden on, but none other leadeth to lyfe. To conclude, whether dothe a wyse buylder fetche his ensample of the most cõmen

Plato wylleth that we shulde imagen a certe nõbre of mẽ to be boũde with theyr hedes vpryghte, so that they could not ones stire, before thẽ a wall, as a caue at their backes higher thẽ their hedes, without that a fyre, and that all thynges shulde come to and fro betwene the fyre and the caues mouthe, that the shadowes of all thinges mighte appere vpon the wall before them so shulde they se nothing but shadowes. So be the ignorant and vnlerned people boũdẽ with the bõdes of affectiõs that they neuer se the truth with eyen of reason.

The flocke of good men is but smal.

and vsed, or of the best werke, paynters set afore them none but the best tables or paternes of ymagerye. Our ensample is Christ, in whom onely be all rules of blysfed lyuyng, him may we coũterfayte without exceptyon. But in good and vertuous men, it shal be mete that thou call to an ensample euery thynge, so farre forthe as it shal agre with the first ensample of Christ.

The comẽ people of Christen men be mooste corrupt.

As touchynge the cõmune sorte of christen men, thinke thus: ỹ they were neuer more corrupte, no not amongest the gentyles, as moche as concerneth the opinions of theyr maners. Moreouer as touchynge theyr sayenge what opynyons they haue aduyse them. This surely is doutlesse and to be abydden by, that sayth Wout maners worthy of sayenge, preuayleth nothynge, in so moche also that it groweth to an heape of dampnacyon. Serche the hystoryes of antyquite (to them compare the maner that be nowe adayes. whan was vertue and true honestye more despysed, whan was so had in pryce rychesse goten not regarded whẽce, In what worlde at any tyme was truer that saying of Horacius, forsoth that lady money gyueth a wyfe with dowery, credence frendshyppe, nobleneise, noble kynne, and also beautye. And agayne this sayenge of the same Horace, noblenes and vertue, excepte a man haue good withall, is vyler than a rushe or a strawe. who re-

The maner of the world nowe a dayes.

horace the poete.

beth not now in good ernest that bytynge mocke of the same poete? Oh cytezyns cytezyns, kyll seke money, after seke vertue whan was ryote or excesse more immoderate than nowe? whan was adultry, and all other kyndes of vnchaste lyuynge, eyther more apert in the sight of euery man or more vnpunysshed, or elles lesse had in shame, rebuke, or abhomynacyon? whyle princes fauour theyr owne vices in other and euery man accompteth that moste comely and beautifull to be done, what so euer is vsed & take vp amonge courtyers. To whome semeth not pouertye extreme euyll, and vttermoost shame and rebuke? In tyme paste, keperes of queenes, fylthye nyggardes, glorious or gorgyous persons louers and regarders of money, were cast in the teeth with rebukefull and sclaunderours scoffinges and iestynges, and that by authorytye. And also in comedyes, tragedyes, and other cõmune players of the gẽtyles, a greate clappynge of handes and a showte was made of ỹ ley people for ioye whan vices were craftely and properly rebuked and cheked: at the whiche same vyces nowe a dayes beinge euyll prayled, there is made a showte and clappynge of handes for ioye, euen of the nobles & estates of chrysten men. The athenes in theyr cõmune house appoynted for dligisynges & enterludes, coude not forbeare ne suffre

The libertie of olde tyme.

whā the imbaſſadors of kinge phylyp had offred to Phoſiō greate giftes/ & had exhorted hym to receiue them ſayinge: Thoughe you may ſpare thē well ynoughe/ yet ſhall they be neceſſarye for your childeren to whom it ſhall be herd to obteine to come to ſuche honors as you are in. Phoſion āſwered/ yf my childrē ſhall be like me this ſame poſſeſſion ſhall finde theym whiche hathe brought me to ſo great honor/ yf they ſhulde be vnlike me/ I wyl not that theyr ryot be norysshed and augmented at my coſt.

Fabricio was a noble man of teſter in playeng a certeyn tragedy of Euripides, to ſynge the wordes of a certayne couetous mā, which preferred money onely before al other comodites & pleaſure of mānes lyfe: and they wolde playnly haue clapped out of the play, yea & violently caſt out of the houſe the player with all the fable, had not the poete by & by arylynge vp deſyred them to tary a lytel and beholde to what poynte that ſo greate a wonderer of money ſholde come. Howe many enſamples be there in the gentyles, hyſtoryes of them, whiche of the cōmune welthe well gouerned & mynyſtred, brought nothynge in to theyr poore houſholde but an honeſt opynyon or reputacyon. whiche let more by fedelite, thā money, by chaſtite, than by lyfe. whom neyther proſperite coude make proude, wylde or wanton, neyther aduerſite coude ouercome & make heuy herted. which regarded honeſt ieopardyes & daungers before voluptuouſnes and pleaſures which contended onely to the conſcience of pure lyfe, deſyred neither honours neyther ryches ſe, nor any other cōmodytees of fortune. And to ouerhyp & make no reherſall of the holynes of Phocion, of the pouertie of Fabricious more excellēt thā ryches: of the ſtronge and couragyous mynde of Camillus, of the ſtrayte & indifferēt iuſtice of Brutus, of the chaſtite of Pithagoras, of the temperaunce of Socrates, of the ſounde

ſtant vertu of Cato, & a thousande moste goodly beames of all soztes of vertues, whiche are red euery where i thistozyes of the lacedemonyes, of the perces, of ϸ athenes & of the romayns, to our gret shame very ly. Holy Aurelius Augustine, as he hym selfe wytneseth in the cōmentaryes of his own cōfessions, longe tyme before he put chzist on hym, despised money, counted honours for naught, & was not moued with glozy, prayse oz fame, & to voluptuousnes kepte the bzydell so streyght, that he than a yong man, was content with one lytle wenche, to whom he kept also pzomyse and fayth of maryage. Suche ensamples amonge courtyers, amonge men of the churche, I wyll also say amongest religious persons shall not a man lyghtly fynde. Oz yf any such shall be/by & by he shall be poynted, wondzed, oz mocked at, as it were an alke amonge apes, he shall be called with one voyce of all men a dotinge foole, a groshed an ypocryte, in nothyng expert, melancoly mad, and shall not be iudged to be a man. Do we chzisten men honour the doctryne of Chzist, so coūterfayte we it, that euery where now adaies nothing is accompted moze folysshe, moze vyle, moze wozthy to be ashamed of, than to be a chzisten man in dede, with all hert and mynde. As though that either Chzist in vayne had bene conuersaunt in erth, oz that chzistendom were

Rome / whō no mā coud make to posses richz oz receiue giftz oz to vse crafte oz fraud agaīst his enemies in time of mortall warre.

Camillus was so constaunt of minde that no fortune coulde moue him / nor no iniury could make him vnkinde to the commune welth.

Brute slew his owne sones by cause they conspired agaīste the commune welth.

Pythagoras was the auctor of chast liuing.

Socrates sayd that he knewe well him selfe to be vnlerned / & he neuer laughed / & yet was he mery.

The cōtinence of sayute Augustine.

To be a very christen mā/is accompted euery where a very vyle thynge.

come other thing nowe, than in tyme past, or dyd not indifferently appertayne to all men. I wyll therfore that thou from these men vary with all thy mynde, & esteme the valure of euery thing by the cōmunyon or felawshyp of Christ onely. who thynketh it not euery where to be an excellent thing and worthy to be nōbred among ỹ chefe of all good thinges, if a man descende of a worshypful stocke & of honourable ancestours whiche thyng they call nobleneſſe, Let it not moue the one whyt, whā thou hearest the wyse men of this worlde, men of sadneſſe endued with greate authorite, so ernestly disputing of the degrees of their genealogyes or lynage, hauyng their forheed and vpper browes drawen togyther & very great grauite, as it were a mater of meruaylous difficulte, yea and with great enforce men bryngynge forth playne trifles. Nor let in moue the whā thou seest other so high mynded, for the noble actes of their grandfathers or great grandfathers, that they thynke other in cōparison of themself scarce to be men. But thou laughing at the erroure of these mē, after the maner of Democritus, shalt cōpte (as true it is in dede) that the onely and mooste perfyte nobleneſſe, is to be regenerate in Chryst, & to be grafted & planted in the body of him to be one body & one spirite with god. Let other men be kynges sones: to the, let it be the

The vanitie of noble men.

Democritus laughed at what so euer thyng was don in the life of mortal mē/it seemed to him so foolishe a thyng

greatest honour that can be/that thou art called, and arte so in dede/the sone of god, Let them stande in theyr owne conceytes bicause they are daily cōuersaunt in great prynces courtes: chose thou rather to be with Dauid vyle abiecte in the house of god. Take hede what maner felowes Chryste chose/feble persones/fooles/vyle as to vchynge this worlde. In Adam we be all borne of lowe degre, In Chryst we be all one. Verye noblenes is to dispise this vayne noblenes, very nobleneſſe is to be seruaunte to Chryst. Thynke them to be thyne auncestoures, whose vertues thou both loueſt and counterfeyteſt. Also harke what the true estemer of nobleneſſe sayde in the gospell agaynst the Jewes, whiche bosted them selfe to be of the generacion of Abraham: a man verylye, not excellent onely, not ryche onely, not the conquerour of kynges onely, but also for his diuine vertues lauded of god hymself who wold not thynke this to be a noble thynge and worthye, wherof a man myghte retoyce: Harke yet what they herde: ye are (sayd. Chryste) of your father the deuyll / and the dedes of your father ye do. And heare also Paule how he estemeth gentyll blode / at torbyng to his maysters rule. Not all they (layth he) whiche be of the circumcisyon of israel, be israelytes / nether al they that be of the sede of Abrahā be the sones of Abra

The chefest nobleines is to be the sone of god.

Here may yoᵘ se howe Paule estemeth noble bloode.

ham. It is a lowe degre and shamefull, to
serue fylthynesse, and to haue no kynrede
with Christ, whiche knowlegeth kynrede
with no man, but with suche as fulfylleth
the wyl of his father in heuen. He is with
moche shame a bastarde whiche hathe the
deuyll to his father, and verylye who so
euer doth the dedes of the deuyl, hath the
deuyll to his father, excepte Christe lyed.
But the truth can not lye. The hyghest de
gree that can be, is to be the sonne & heyre
of god, the brother & coheyre with Christ.
The badges of true noblenes. what theyr badges & cognisaunces meane
lette them loke. The badges of Christe be
comune to all men, and yet mooste honou-
rable, whiche be the crosse, the crowne of
thorne, the nayles, the spere, the signes or
tokens, whiche Paule reioysseth to beare
in his bodye. Of noblenesse therfore thou
seest how moche other wyse I wolde haue
the to iudge and thinke, than the lay peo-
ple ymagyn. who calleth not hym blyssed,
eyche, and happy among the cõmune peo-
ple, whiche hath heaped togyther at home
Riche men be not blessed. a greate deale of golde, But iudge thou
hym to be blyssed ynough, ye that he one-
ly is blyssed, whiche possesseth Christe, ve-
ry felicitie, & of all thinges the best. Judge
hym happy which hathe boughte that no
ble & precyous margaryte of pure mynde,
with the losse eyther of all his goodes, or
his bodye also. whiche hathe founde the

treasour of wyldome, precyouser than all ryches. whiche to be made ryche, hathe bought of Christ that is mooste rych, golde purified and proued & fyne. what thinges than be these whiche the cõmune people wondre at, as golde, precious stones, lyuelode, In a wronge name they be riches, in the true name they be very thornes, whiche choke the sede of the worde of god, according to the parable of the gospel. They be packes or fardels with whiche whosoeuer be laden, they neither canne folowe poore Christ by the strayte waye neyther enter by the lowe doore into the kingdome of heuen. Thynke not thy selfe better by one heare yf thou sholdest passe in richesse eyther Mydas, or Crelus, but thynke thy selfe more bounde, more tangled, more laden. He hath aboundantly ynoughe, that can manfully despise suche thynges. He is prouyded for sufficiently, to whom Christ promised nothynge sholde be lacking. He shall not be an hongred, to whose mouthe mãna of the word of god semeth pleasaũt He shall not be naked that hath put Christ vpon hym. Thynke this only to be a losse as ofte as any thinge of godlynesse is mynysshed, & any thyng of vyces is encreased. Thynke it a greate lucre or aduauntage, whan the mynde through encrease of vertue is waxen better. Thynke thou lackest nothynge, as longe as thou possessest hym

What is riches

Mydas & Crelus were two riche kyngs

There is no domage in the losse of ryches.

Nero in his maryed two great swine, supposyng the one to haue ben Agamenon, the other Ulixes, his two mortal enemies. Thā with moche laughter he raged against thē, castyng many iniuryes in their teeth, but whan he was com to his wyttes agayne, he killed himselfe for shame & sorrow, so because of voluptuous pleasure, foloweth mischefe, it may ye well called the laughter of Nero. Whiche Sybarite were people whiche layed delycately. Epicure put felicite in voluptuousnes.

That is swete.

to whom are al thynges. But what is this whiche wretches, call pleasure, surely it is nothig lesse thā that it is called. what is it than? Pure madnes it is, and playnly (as grekes ye wōt to say) the laughter of Nero, swete poyson, pleasaunt mischefe. True & onely pleasure, is ỳ inward ioye of a pure conscience. The most noble and deyntyest dysshe that can be, is the study of holy scripture. The mooste delectable songes, be the psalmes endyted of the holy goost. The mooste pleasaunt felyshyp is the cōmunyō of all saynctes. The hyest deyntyes of al, is the fruicion & enioyeng of the very truth. Pourge now thy eyen, pourge thy eares, pourge thy mouth, & Chryst shal begyn to ware swete & pleasaunt to the, who tasted ones sauerly: ye if, milesii sibarite, if all incontinent eyottours & epicurieans, shortly, if the vniuersite of ymagyners & deuysers of plasures shold e heape togyther al their flatering subtyltees and deynty dysshes, i cōparison of hym onely, they shall seme to prouoke the to spue. That is not by & by swete, which is sauery, but that whiche is sauerye to a hole man. If water haue the taste of wyne to hym whiche burneth in a hote feuer, no man wyll call that pleasure but adisease. Thou arte disceyued yf thou byleue not that very teres be moche more pleasaūt to deuout, & holy men, than be to wycked men laughynges, mockynges, ge-

Rynges or scoltynges. If thou also byleue not fastyng to be sweter to the one, than to the other plouers, quayles, fesauntes, partriches, pyke, troute, porpas, or the freshe surgen. And the moderate bordes of thone apoynted with erbes & frytes to be moch more delycate, thā the costly & disdaynfull feestes of the other. Fynally ỹ true plesure is, for the loue of Christ, not to be ones moued with false apparant plesures. Beholde nowe howe moche the worlde abuseth the names of loue and hate. whan a folysshe yonge man is clere out of his wytte & mad for a wenches sake: that the cōmune people call loue, and yet is there no veryer hate in the worlde. True loue euen with his owne losse, desyreth to se vnto an other mannes profyte. whervnto loketh he saue vnto his owne pleasure? Therfore he loueth not her, but hym selfe: how be it forsoth he loueth not hym selfe. For no man can loue an other, excepte he loue hym selfe fyrst, ye and except he loue him selfe aright. No man can hate any man at all, except he first hate him selfe. Neuertheles somtyme to loue wel is to hate wel, and to hate wel is to loue wel. whosoeuer therfore for his lytell pleasure (as he supposeth it) layeth awayte & goth aboute to begyle a mayden with flaterynges & gyftes, with fayre promysses, to plucke frome her the best thynge she hathe, that is to wete, her perfytnesse,

which sauoureth to a holy man.

Folisshe loue.

her chastite, her sympicite, her innocency, her good mynde, and her good name, whether semeth this man to hate, or to loue? Certaynly there is no hate more cruel thā is this hate, whan the folysche father and mother fauour the vices of their childzen: the cōmune sayenge is/how tenderly loue they theyr chyldzen? But I pray the/how cruelly hate they theyr chyldzen, whyche (whyle they folowe theyr owne affections) regarde not at all the welthe of theyr chyldzen, what other thinge wisheth to vs our moost hatefull ennemy the deuyll, thā that we here synning vnpunysched, sholde fall into eternall punysshment. They call him an easy mayster & a mercyfull pryncē whiche at certayne greuous offences eyther wynketh or sheweth fauour, that the more vnpunysshed men do sinne the more boldly and at large they maye synne. But what other thynge threteneth god by his prophete to them, whome he iudgeth vnworthy of his mercy. And shal I not (saith he) loke vpon your doughters whan they commyt fornycation, nor your doughters in lawe, whan they cōmyt adultry, Vnto Dauid, what promysed he. I wyll (say the he) with a rodde visite their iniquities, and with whyppes, their synnes, but I wyll not scatter my mercye frome them. Thou seest how all thynges are renewed in Christ, and howe the names of thinges

Tenderues towardes theyr chyldzen

are chaunged. who so euer loue hym selfe otherwyse than well, hateth himselfe deedly. who so euer is euyll mercyfull towarde hymselfe, is a tyraunt most cruell. To care well, is not to regarde. To hurte well, is to do good. To destroye well, is to saue. Thou shalte care well for thy selfe, if thou shalte despyse the desyres of the flesshe. If in good maner thou shalt rage agaynst vyces, thou shalte do to the man a good turne. If thou shalte kyll the synner, thou shalt saue the man. If thou shalte destroye that man hathe made, thou shalte restore that god hath made. Come of now and let vs go further. what thynketh the erroure of the people power, wyckednes, manhode and cowardnesse to be? Call they not hym myghty, whiche can lyghtly hurte whom hy lyst? al be it, it is a very odyous power to be able to hurte, for in that are they resembled to noysom wormes & scorpyons, and to the deuyl hymselfe, that is to wete, in doynge harme. Onely god is myghty in dede, whiche neyther can hurt yf he wolde, neyther yet wolde yf he coude, for his nature is to do good. But this myghty felowe howe dothe he I beseche the hurte a man? He shall take away thy money, he shall beate thy bodye, he shall robbe the of thy lyfe, If he do it to hym that serueth god well, he hathe done a good dede, in stede of an euyll. But and

yf he haue doone it to an euyll man, this hath mynystred the occasyon verily, but he hath hurt hym selfe, for no man is hurt but of hym selfe. No man gothe aboute to hurte an other, excepte the same man hath moche more greuously hurte hym selfe afore hande. Thou enforcest to hurte me in my money or goodes: Nowe hast thou throughe the losse of charite hurte thy selfe moost greuously. Thou canste not fasten a wounde in me, but yf thou haue fyrste receyued a wounde more greuous. Thou canst not take from me the lyfe of the bodye, oueles thou haue slayne thene owne soule before. But Paule, whiche to do wronge was a man very weyke and feble, to suffre wronge moost valyaunt and stronge, reioyseth he not that he coude do all thynge in Chryst: They call hym euery where manly and bolde, whiche fyerse and of impotent mynde, for the leest displeasure that can be, rageth, fetheth, or boyleth in wrath, & acquyteth a shrewde worde with a shrewde worde, a checke with a checke, one euyll turne with an other. Contrary wyse, who so euer receyuynge wronge maketh nothynge a do, but dissimuleth as no suche thynge were done, hym they call a cowarde, a dastarde hertlesse, mete for nothyng. But yet what is farther of from the greatnes & valyaūt nesse of stomacke, than with a lytell wor-

to be puffed alyde from the quyetnes and
constauncye of themynde, and to be so vna-
ble to set at noughte an other mannes fo-
lyshnes, that thou sholdest thynke thy self
to be no man, excepte thou dydest ouer-
come one shrewde tourne with an other?
But howe moche more manfull is it, with
an excellent and large stomacke to be able
to despyse all maner iniuryes, and more-
ouer, for an euyl dede, to recõpence a good,
I wolde not call hym a bolde man, whiche
durst ieopарde on his ennemye which sca-
leth castel or towne walles, which (his lyfe
not regarded) putteth hym self in all ma-
ner ieopardyes, a thyng cõmune almost to
all warryours. But who so euer can ouer-
come his owne herte, who so euer can wyl
them good, which dothe hym harme, pray
for them, which curse hym: to this man is
due the proper name of a bolde & stronge
man, & of an excellent mynde. Let vs also
discusse an other thynge, what the worlde
calleth prayse, rebuke, and shame. Thou
art praysed, for what cause, & of whome, if
for lythy thynges and of lythy persons,
this verely is a false prayse, and a true re-
buke. Thou arte dispraysed, thou art mo-
ked or laughed at, for what cause, and of
whom, for godlynes & innocẽcy, and that
of euyll men: this is not a rebuke no there
is no truer prayse. Be it forsoth that euer
the whole worlde clap, stampe, & hysse at it

A bolde man and a stronge in dede.

True praise.

yet can it not be but glorious, & of greate prayse that Christ approueth. And though all mortall men agree, consent, and alowe it cryenge with a showte, that is a noble dede, yet can it not be but shamefull that displeaseth god. They call it wysdome euery where to gete good stoutly, whan it is goten, to mayntayne it lustely, and to prouyde longe before, for the tyme to come polytykly. For so we heare them saye euery where and in good ernest of them whiche in shorte tyme gate substaunce somwhat haboundantly, he is a thryfty man, ware, and wyse, circumspecte and prouydent. Thus saythe the worlde, whiche is bothe a lyer hym selfe, and also his father. But what saythe verite? Foole saythe he, I wyll fette agayne this nyght thy soule from the. He had fylled his barnes with corne, he had stuffed his store houses with prouysyon of all vytayles, and hadde layde vp at home haboundantly of money ynoughe: he thought nothynge was to be done more. Thus hadde he done, not bycause he entended as a nedye kepet to syt abrode on his ryches heaped togyther, as the wetes fayne the dragon to haue kepte the golden fleece, which thynge men do almost euery where, but he entended to haue spente ioyously, & yet dothe the gospell call this mā a foole. For what is more folysh, what is more grosse ymagination, or more

wysdome of the worlde.

kondenesse, than to gape at the shadowes, and lose the very thynges, a thyng whiche we be wonte to laughe at in the famous dogge of ysope, And in the maners of chri sten men, is it not more to be laughed at, or rather to be wepte at. He may be compted a rude and vnerperte marchaunt, that knewe not this sayinge of Therence: To refuse money at a season, is somtyme a great aduauntage, or who so euer wolde receyue a litel aduauntage in hand, whan he knewe great losse sholde folowe, Howe moch more folishnesse and vnadysednesse is it, with so great care to make prouysion for this shadowysh lyfe euery houre redy to fayle, notwithstandynge that god wolde ministre sufficiently where it shold be susteyned, & for the lyfe to come to prouyde nothynge at all. whiche we must lede alway full of mysery and wretchednes, if prouysyon be not made now aforehande with greate dilygence. Heare an other erroure, they call hym pereles polytyke, & in all thinges experte, which harkenynge for al maner tidinges knoweth what is done through out all the worlde, what is the chaunce of marchaundyse, what the king of England entendeth, what newe thing is doone at Rome, what is chaunced in Fraunce, how the danes & the scytes liue, what matters great prynces haue in cōsayle. To make an ende shortly, who so e-

while we gape at shadowes, we lose the very thynges, as the dogge of ysope, whiche while he gapid at the shadow lost his bone in the water.

To herken for tidynges out of all cōtreys is rebuked.

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To herken for tidynges out of all coũtreys is rebuked.

uer can bable with all kyndes of mē of all maner bulynes/hym they saye to be wyse, But what can be farther frō the thought of a wyse man, or nere to the nature of a foole than to serche for those thynges whi che be done aferre of, and pteyn to the nothyng at all? and not so moche as ones verily to thynke on those thynges which are done in thyne owne brest & perteyn to the onely, Thou tellest me of the trouble and belynes of Englande/tell me rather what trouble maketh in thy brest wrathe, envy, bodyly lust, ambycion, how nyghe these be brought in to subiection/what hope is of victorie/how moche of this hoost is put to flight/how reason is decked or appointed. In these thinges if thou shalt be watching and haue a quicke eare and also an eye, if thou shalte smell, yf thou shalte be circumspect, I wyll call the politike and pereles, and that thynge which the world is wont to cast agaynst vs, I wyll whorle agayne at hym. He is not wyse at all, which is not wise for his owne profite. After this maner yf thou shalte examyne all the cares of mortal men, their toyes, hopes, feares, studyes, their myndes or iudgementes, thou shalte fynde all thing full of errour while they call good euyll, and euill good, while they make swete soure, and soure swete, make light darkenesse, and darknes lyght. And this sorte of men is the more part by

a greate deale, whiche notwithstandynge thou muste at one tyme bothe defye, that thou woldest not be lyke vnto them: and also pitye that thou mayste desyre to haue them lyke vnto the. And (to vse the wordes of saynte Augustyne) than is it mete both to wepe for them whiche are worthy to be laughed at, & to laughe at them whiche are worthy to be wepte for. Be not in euyll thynges conformable to this worlde, but be reformed in the newe wytte, that thou mayst approue not tho thynges whiche men wonder at, but what is the wyll of god, whiche is good, well pleasynge and perfyte. Thou arte very nygh leopdy, and no doubte fallest sodaynly from the trewe waye, yf thou shalte begyn to loke aboute the what the most parte of men do, and to herke what they thinke or ymagyn. Thou whiche arte the chylde of lyfe and of lyght also, suffre that the deed men burye theyr deed: lette the blynde capitaynes of blynde men, go awaye togyther in to the dyt che. Se thou ones moue not the eyen of thy herte any whyther frome the fyrste patrone and chefe enlample Chryste. Thou shalte not go out of the waye, yf thou folowe the gydynge of verite. Thou shalte not stumble in darknesse, yf thou walke after lyghte: yf this lyghte shyne before the thou shalte separate coloured good thynges frome good thinges in dede, and euyll thyn-

Euripus is a certayne place i the see/where the sloog chaū geth seuen tymes in a day/ & as oft a nyght so that no shyp cā sayle agaynst the streme.

ges in dede from apparant euyll thynges thou shalte abhorre and not counterfayte the blyndenesse of the cōmune people, ragynge & chafinge them selfe after the maner of the ebbynge and flowyng of the see at the most vayne illusions and worldlye thinges, with certeyne corsyes of affections of wrathe, enuye, loue, hate, hope, feare, ioye, sorowe, ragynge, more vnquietly, than any Euripus. The Bragmanyes, Cinikis, Stoikes, be wonte to defend their dogmyes & doctryne stysly & tothe & nayle and euen the hole worlde repugnig all men cryenge & barkynge agaynst thē, yet holde they stysly that thynge whervnto they ones haue gyuen sure credence. Be thou bolde lykewise to fastē surely in thy mynd the decrees of thy secte. Be bold without mystrust, and with all that thou canst make, to folowe the mynde of thine authour, departynge frō al contrary opinions and sectes.

Bragmanyes were people of a certayne yle in India/ with whom all thyngs were comune/ & they lued ghstily/ dispisynge riches/ possessions/ & all worldly thynges.

Cinikes be the folowers of dyogenes the philosopher/ whyche chorlysshly checketh the vices of men.

Here foloweth opinyons mete for a chrysten man. Capto.xv.

YEt this excellent lernyng and paradoxes of the trewe chrysten fayth be sure and stedfast with the, that no chrysten man may thynke that he is borne for hym selfe neither ought to haue the mynde to lyue to hym self, but what so euer he hath

what so euer he is, that all to gither lette him ascrybe not to hym selfe, but vnto god the authour therof, and of whome it came, all his goodes lette hym thynke to be commune to all men. The charitie of a chrysten man knoweth no propertie, lette hym loue good men in Christe, euyll men for Chrystes sake, whiche so loued vs fyrste whan we were yet his ennemies, that he bestowed hym selfe on vs all to gither for our redempcion. Lette hym enbrace the one bycause they be good, the other neuertheless to make them good. He maye hate no man at all, no more truly than a faythfull physicyon hateth a sycke man. Let hym be an enemye onely vnto vyces. The greater the diseases, the greater care wyll pure charite haue therto. He is an adulter, he hath commytted sacrilege, ye he is a Turke. Lette a chrysten mon defye the adulter, not the mā, let hym dispise the cōmitter of sacrylege, not the man, let hym kyll the Turke, not the man, lette hym finde the meanes that the euyll man maye perysshe whome he made hym selfe, but so that the man be saued whome god made. Let hym wyll well wysshe well, and do well, to all men vnfaynedly. Neither hurte them whiche haue deserued it, and do good ta theym whiche haue not deserued it. Let hym be gladde of all mennes commodities as well as of his owne, & also be sory for all mennes harmes

A christen mā is nor borne for hym selfe /ney ther to folowe his owne pleasure.

we must defye & abhorre the vices / but not the man.

none otherwyse than for his owne. For verely this is that whiche the apostle cõmaundeth. To wepe with them that wepe to ioye with them that ioyen. ye let hym take an other mannes harme greuouser than his owne: and of his brothers welth be gladder than of his owne. It is not a christẽ mans part to thynke on this wise, what haue I to do with this felowe, I know not whether he be whyte or blacke he is vnknowen to me, he is a straũger to me, he neuer did oughte for me, he hathe hurt me somtime, but did me neuer good. Thynke none of these thinges. Remẽbre onely for what deseruynge what thynges Christe hathe doone to the, who wolde haue his kyndnesse towardes the to be recompensed, not in hym selfe, but in thy neyghbour. Onely se of what thynges he hath nede, & what thou arte able to do for hym. Thinke this thing onely, he is my brother in the lorde coheyre in Chryste, a membre of the same body, redemed with one bloode, a felow in ỹ cõmune fayth called vnto ỹ very same grace & felicite of the life to come. As the apostle sayd, one body and one spirite euẽ as ye be called in one hope of your callyng, one lord, & one faith one baptisme, one god & father of all whiche is aboue all & euery where, & in all vs. How can he be a straunger to whom thou art coupled with so manyfolde bondes of

vnyte: Amonge the gentyles let thole circumstaunces of the rethoriciens be of som valure and weyght, eyther vnto benyuolence or vnto maliuolence, he is a cytezyn of the same citie, he is of alliaunce, he is my cosyn, he is my familiar frende, he is my fathers frende, he hath a well deserued, he is kynde, borne of an honest stocke, ryche, or otherwyse. In Christ all these thinges eyther be nothynge, or after the mynd of Paule be all one, and the very selfe same thynge. Let this one thynge be euer presēt before thyne eyen, and it is ynough, he is my flesh, he is my brother in Chryst/ what so euer is bestowed vpon any membre re boūdeth it not to al the body, & frō thence in to the heed: we all be membres one of another. Membres cleuige togither make a body. The heed of ỹ body is Jesus Christ the heed of Christ is god. It is done to the it is done to euery one, as is done to christ it is done to god: what so euer is don to any one membre which so euer it be, whether it be well done or euyll. All these thinges are one god, Chryste, the body, and the membres. That sayenge hathe no place conuenyentlye amonge christen men, lyke with lyke. And that sayeng vnlykenesse is the mother of hate. For vnto what purpose ptaynen wordes of discension where so great vnite is. It sauoureth not of christen fayth that communly a courtyer to a

towne dweller, one of the countrey to an inhabyter of the cytye, a man of highe degree, to an other of lowe degree, an offycer, to hym that is offyceleſſe, the ryche to the poore, a man of honoure, to a vyle perſon, the myghtye to the weake, the ytalien to the garmayne, the frenſche man to the englyſhman, the englyſche to the ſcotte, the gramaryen to the diuyne, the logycyner to the gramaryen, the phiſicien to the man of lawe, the lerned, to the vylerned, the eloquent, to hym that is not facounde, and lacketh vtteraunce, the ſingle to the maryed, the younge to the olde, the clerke, to the ley man, the preeſt to the byſchop, the Carmelytes, to the Jacobytes, and that (leeſt I reherſe all dyuerſytees) in a verye tryfle vnlyke, to vnlyke, is ſomwhat parcyall & vnkynde, where is charyte whiche loueth euen her ennemy, whā the ſurname chaunged, whan the coloure of the veſture a lytle altered, whan the gyrdel or the ſhoo and lyke fantaſyes of men make me hated vnto the, why rather leaue we not theſe chyldyſh tryfles, and accoſtome to haue before our eyen that whiche pteyneth to the very thynge, wherof Paule warneth vs in many place, that all we in Chriſte the heed be membres of one bodye, endued with life by one ſpirite (yf ſo be we lyue in hym) ſo that we ſholde neyther enuye the happyer mēbres, & ſholde glaoly ſocoure & ayde the

Charite is not in them which hate an other man bycauſe his veſture or garmente is a lytell altered & chaunged.

weake membres, that we myght perceyue and vnderstande oure selfe to haue receyued a good turne, whan we haue doone any benefyte to oure neigboure, and that we our selfe be hurte, whan hurte is done to oure brother, neyther shold any man study pryuately for hym selfe, but euery man for his owne parte sholde bestowe in commen that thynge whiche he hathe receyued of god, that all thynges myghte redounde and rebounde thyther agayne frō whence they spronge, that is to wete from the heed. This verily is the thynge whiche Paule wryteth to the Corinthes, sayenge. As the body is one and hathe manye membres, and all the membres of the body thoughe they be manye, yet be they but one bodye, euen so lykewyse is Christ. For in ons spirite we be all baptysed to make one bodye, whether we be Jewes or gentyles, whether we be bonde or free, and al we haue dronke of one spirite, for the bodye sayth Paule) is not one membre but many If the fote shall say, I am not the hande, I am not of the bodye: is he therfore not of body, yf the eare shall saye, I am not the eye, I am not of the bodye, is he therfore not of the bodye, yf all the bodye sholde be the eye, where is than the hearynge, yf all the bodye were the hearynge, where than sholde be the smellyng, But nowe god hath put the membres euery one of them in the

Let euery man bestowe in commen what soeuer he receyued of god.

body as it pleased him. For if al were but one membre, where were the bodye? But now verily ben there many membres, yet but one bodye. The eye can not say to the hand, I haue no nede to thy help, or agein the hede to the fete, ye be not to me necessary. But moch rather those membres of the body which seme to be the weker, are more necessary, & to those which we thinke to be the vyler membres of the body, we gyue more habōdant honour. And those which be oure vnhoneſt membres, haue more haboundant honestie, for our honeſt membres haue nede of nothyng. But god hath tempred and ordred the body, giuig plenteous honour to that part which lacked, bycause there sholde be no scysme, diuision, debate, or stryke in the bodye, but that the membres shold care one for an other indifferētly. But it is ye which are ỹ body of Christ, and membres one dependynge of an other. Hē wryteth lyke thinges to the Romaynes. For as we (sayth he) in one body haue many membres, and all membres haue not one offyce. Euen so we beyng many are but one body i Christ. And euery one the membres one of an other, hauing giftes diuers after the grace which is geuen to vs. And agayne to the Ephesians, doynge trouthe (sayth he) in charite, let vs by all maner thinges grow in hym, whiche is the hede, that is to wete

Chryst, in whome the hole body compacte and knyt by euery ioynte mynistryng one to an other accordyng to the acte and worke kynge of euery parte in his measure, maketh the encreasse of the bodye for the edifyenge of hym self in charitie. And in an other place he byddeth euery man to beare with an others burden, bicause we be membres one of an other. Loke than whether they pertayne vnto this body whom thou hearesst speakynge euery where after this maner, it is my good, it came to me be heritaunce, I possesse it by ryghte and not by fraud, why shal not I vse it and abuse it after myne owne mynde? why shold I gyue them of it any deale at all to whome I owe nothynge? I spyll, I waste, I destroy, that which perysheth is myne own it maketh no mater to other. Thy membre complayneth and grynneth for hunger, and thou spewest vp partriches. Thy naked brother shyuereth for colde, & with the so great plenty of rayment is corrupt with mothes & longe lyeng. One nyghtes dysynge hath lost the a thousand peces of golde, whyle in the meane season some wretched wench (nede compellynge her) hath set forth her chastite to sell, and is become a cōmune harlot, & thus perysheth the soule for whom Chryst hath bestowed his lyfe. Thou sayest agayn, what is that to me. I entreat that which is mine after

Euery membre hath his occupacyon necessarye to the profyte of the soule

myne owne faccion, and after all this with this so corrupt a mynde, thynkest thou thy selfe to be a christen man, whiche arte not ones a mā veryly? Thou beareſt in the pre-sence of a greate multytude the good name or fame of this or that man to be hurt, thou holdeſt thy peace, or paduenture reioyſeſt and art well cōtent w the backbyter. Thou ſayſt, I wolde haue reproued him yf thoſe thinges which were ſpoken had pertayned to me, but I haue nothynge ado with hym whiche was there ſclaundred. Than to con-clude, thou haſt nothynge ado with the bo-dye, yf thou haue nothynge ado with the membre, neither haſt thou aught to do with the heed, veryly yf the bodye nothynge ap-pertayne to the. A man (ſaye they nowe a-dayes) with violence maye defende & put a backe violence, what the emperours lawes ymyt I paſſe not theron. This I meruaile howe theſe voyces came in to the maners of chriſten men, I haue hurte hym, but I was prouoked, I had leuer hurte than be hurte. Be it, mans lawes may not punyſſhe that whiche they haue ymytted. But what wyll the Emperour Chryſt do, yf thou be gyle his lawe whiche is wrytten in Ma-thewe, I cōmaunde you (ſaythe Chryſte there) not ones to withſtande harme but if a man ſhall gyue the a blowe on the righte cheke, offre to hym alſo the other. And who ſo euer wyll ſtryue with the in the lawe,

Defyre not yenge aūce,

and take frō the thy cote, yelde vp to him also thy cloke or mantell. And whosoeuer shall compell the to go with him one myle, go with hym two mo other. Loue your enemies, & do good to thē which hate you, and pray for them whiche persecute you, and pike maters against you, that ye may be the sonnes of your father whiche is in heuen which maketh the sonne to ryse vpon good and euyl, and sendeth rayne vpon iuste and iniuste. Thou answerest, he spake not this to me, he spake it to his apostles, he spake it to perfyte persones. Herdest thou not howe he sayde, that ye may be the sonnes of your father: yf thou care not to be the sonne of god, that lawe pertayneth not to the. Neuertheles he is not good verily & wold not be perfyte. Harke also an other thynge, yf thou desyre no reward, the commaundemente belongeth not to the, for it foloweth. If ye loue them whiche loue you, what rewarde shall ye haue, as who shold say none, for surely to do this thynge is not vertue, but not to do it is myschefe. There is dette of neyther syde where is iuste recompence made of both sydes. Heare thou Paule thou the great counsaylour & interpretour of christes lawe. Blysse (sayth he) them that persecute you, blysse them, and curse them in no wyse, rendrynge to no man euyl for euyll. If it maye be, as moche as in you

This is spoken to all christen men.

is, hauynge reste and peace with all men, not defendynge your selfe my beste beloued bzetherne, but gyue place and withstande ye not wzathe: foz it is wzytten. Wengeaunce shall be reserued to me, and I wyll quyte them sayth the lozde. But yf thyne ennemye shall be hungrye, gyue to hym meate: yf he be a thurste, gyue to hym dzinke: foz yf thou do this, thou shalt heape coles of fyze vpon his heed. Be not ouercome of euyll, but ouercome euyll in goodnesse. what shall than folowe sayest thou, yf I shal with my softnes nourysshe vp the knappysshnesse, oz malyce and frowarde and acytie of an other man, and in suffrynge an olde iniury pzouoke a newe? If thou can without thyne owne euyl eyther auoyde oz put by euyll, no man fozbydeth the to do it: but yf not, loke thou saye not it is better to do than to suffre. Imede thyne ennemy yf thou can, eyther ladynge hym with benefytes, oz ouercõmyng hym with mekenesse. If that helpe not, it is better that the one perysshe than bothe: it is better that thou waxe ryche with the lucre and aduauntage of pacience, than that whyle either to other rendzeth euyll, wythe be made euyll. Let this therfoze be a decre amonge chzistien men, to compare with all men in loue, in mekenesse, and in benefytes, oz doyng good: but in stryuynge, hate, oz backbytyng, in rebukes and iniurye, to

To achtisten mã it is better to suffre than todoo.

The decree of chzysten man.

gyue place euen to them that be of lowest degree, and that with good wyll. But he is vnworthye, to whome a good tourne sholde be done, or an euyll forgyuen, yet is it mete for the to do it, & chryst is worthy for whose sake it is done. I wyll neyther (saye they) hurte any man, neyther suffre my selfe to be hurte: yet when thou arte hurt, se thou forgyue the trespace with all thy herte, prouydynge alwayes that nothynge be, whiche any man sholde rempte or forgyue vnto the. Be as ware and dylygent in auoydynge that none offence or trespace procede from the, as thou arte easy and redy to rempte an other mans. The greater man thou arte, so moche the more submytte thy selfe, that thou in charite applye thy self to all men. If thou come of a noble stocke, maners worthy of Chryste shall not dishonour, but honour the noblenesse of thy byrth. If thou be connyng and well lerned, so moche ẏ more soberly suffre and amende the ignorauñce of the vnlerned The more is cõmytted and lent to the, the more art thou boũde to thy brother. Thou art ryche, remẽbre thou arte the dispenser not the lorde: take hede circumspectly how thou entreatest the commune good. Byleuest thou that ꝑfyete was prohibyte and voluntary pouertye enioyned to monkes onely? Thou art disceyued, bothe perteyn to all chrysten men. The lawe punysheth

Offences must be forgyuen.

A gentryman.

A cõnyng man

A ryche man.

Pouerte is not enioyned to monkes onely.

the yf thou take away any thynge of an o-
ther mans: it punysheth not, if thou with-
draw thyne owne from thy nedy brother.
But Chryst wyll punysche both. If thou
be an offyter, let not the honour make the
more feyerf, but lette the charge make the
more dilygent and fuller of care. I beare
sayste thou, no office of the churche, I am
not a sheperd or a bysshop. Let vs graunt
that, but also y art not a cryhstien man, loke
thou of whence thou art, yf thou be not of
the churche. So greatly Chryst is cōmen in
to contēpt to the worlde, that thy thynke
it a goodly an excellent thyng to haue no-
thynge to do with him, and that so moche
the more euery man shold be dispysed the
more coupled he were to him. Hereft thou
not dayly of the ley persons in their furye
the names of a clerke, of a preaste, of a
monke, to be cast in our teethes in stede of
a sharpe and cruell rebuke, sayinge, thou
clerke, thou preste, thou monke, that thou
arte, and that is done vtterly with none
other mynde, with none other voyce thā
yf they sholde cast in our teethes incest or
sacrilege. I verily meruayle why they al-
so caste not in our tethes baptysme, why
also they obiecte not agaynste vs with the
sarazyns the name of Chryst as an obpro-
brious thyng. If they sayd an euyl clerke
an vnworthye preest, or an vnreligyous
monke, in y they might be suffred as men

Incest is to me
dell with theyr
owne kynne.

Sacrylege is
to vyolate per
soues sacred to
god/or to rob
churches.

whiche note the maners of the persones, and not despyse the profession of vertue. But who so euer counteth to theyr glorye and prayse ✠ deflouryng of virgyns, good takeng away in warre, money eyther wō or lost at dyce, or other chaunce, & haue nothynge to lay agaynst an other man more spytefull or obprobrious, or more to be ashamed of, than the names of a monke or a preest. Certaynly it is easy to coniecture what these, in name onely chrysten men iudge of Chryst. There is not one lorde of the bysshops, and an other of the tēporall officers: but bothe be vnder one, & to the same, wthe must gyue accomptes. If thou loke any otherwhere, saue vnto hym onely, eyther whan thou receyuest thoffyce, or whan thou mynistrest it, it maketh no mater though the worlde call the not a symonyake, he suerly wyll punysshe the as a symonyake. If thou labour & make meanes to obtayne a cōmune offyce, not to pfyte in cōmune, but to prouyde for thyne owne welthe pryuatly, and to aduenge thy selfe of them, to whome thou owest a grudge, thy offyce is brybery or robbery afore god Thou huntest after theues, not that he sholde receyue his owne that is robbed, but leest it sholde not be with the whiche is with the theues. How moche difference I praye the, is there betwene the theues & the, excepte peraduenture that they be the

A symonyake.

A prety note for iherysies & other officers.

robbers of marchauntes, and thou the robber of robbours. In conclusyon, excepte thou beare thyne office with this mynde, that thou be redye, and that with the losse, I wyll not saye of thy goodde, but of thy lyfe, to defende that which is ryght Chryste wyll not approue thy admynystracyon. I wyll adde also an other thyng of the mynde and iudgemente of Plato.

He is worthy to be an officer whiche is in office agaynst his wyll.

No man is worthy of an office, which is gladly in an office. If thou be a prynce, beware leest these perylous wytches, the voyces of flaterers enchaunt or bewytche the. Thou arte a lorde, ouer the lawes y art free, what so euer thou doest is honest, to the is lawfull what so euer thou lyste. Those thynges pertayne not to the, whiche are preached daylye of preestes to the commune people. ye, but thynke thou rather which is true, that there is one mayster ouer all men, and he is Chryst Jesus, to whom thou oughtest to be as lyke as is possyble, to whom thou oughtest to conforme thy selfe in al thynges, as vnto him certaynely, whose authority or rowme thou bearest. No man oughte to folowe his doctryne more straytly than thou, of whom he wyl alke accomptes more straytly than of other. Thynke not forthewith that to be ryghte whiche thou wylte, but onely wyll thou which is ryghte. what so euer maye be fylthye to any man in the

Chryst is lorde both of laye men & also of preestes.

worlde, se thou thynke not that an honest thynge to the, but in no wyse permyt to thy selfe any thing, which is vsed to be forgyuen and pardoned amonge the cõmune sorte. That whiche in other men is but a small trespace, thynke in thy selfe to be a grat outragyous excesse. Let not thy ryches greater than the riches of the cõmune people, bringe vnto the honour, reuerence & dignite, fauour & authorite: but let thy maners better than the maners of the cõmune people vtterly deserue them. Suffre not the cõmune people to wonder at those thynges in the, wherwith are prouoked & entysed the very same myscheuous dedes, which thou punyschest dayly. Take away this wondrynge and prayse of ryches, and where be theues, where be oppressours of the cõmune welth, where be cõmytters of sacrilege, where be errauntheues and robbers or reuers? take away wõdrynge at voluptuousnes, & where be rauyshers of wemen, where be adulters? As often as thou wylt appere somwhat accordyng after thy degree amonge thy frendes & subiectes, or thẽ ouer whom ỹ bearest office, rowme or authorite, open not thy rychesse & treasure to the eyen of folysshe persons, whan thou wylt seme somwhat welthy, shewe not in bost the ryottous example of expence, and voluptuousnes. Fyrst of all let them lerne in the to despyse suche thynges, lette them

Wesire but that whiche is ryght.

The honesty of good maners.

lerne to honour vertue, to haue measure in pryce, to reioyce in temperalice, to gyue honour to sobre lowlynesse or mekenesse. Let none of these thynges be sene in thy maners and conuersacyon, whiche thyne authorite punysheth in the maners & conuersacyon of the people. Thou shalte banysshe cuyll dedes in the best wyse, yt men shall not se ryches and voluptuosnes, the mater & groūde of euyll dedes to be magnifyed in the. Thou shalt not dispyse in comparyſō of thy selfe any man, no not the vilest of the lowest degre, for commune and indifferent is the pryce wherwith ye both were redemed. Let not the noyse of ambicyon, neyther fyersnes, neyther wepons, nor men of the garde defende the from contempte, but pureneſſe of lyuynge, grauite, maners vncorrupte & sounde from all maner vices of the cōmune people. Nothyng forbyddeth (in bearynge rule) to kepe the chefe rowme, and yet in charite to discerne no rowme. Thynke bearyng of rowme or rule to be this, not to excell and go before other mē in habundaunce of rychesse, but to profyte all men as moche as is possyble. Tourne not to thyne owne profyte thynges whiche are cōmune, but bestowe those thynges whiche be thyne owne, and thyne owne selfe all togyther vpon the cōmune welthe. The cōmune people oweth very many thynges to the, but thou owest all

The rule of cristen prynces.

thynges to them. Thoughe thyne eares be compelled to suffre names of ambycyon/ as mooſt myghty/mooſt/chꝛyſtened/holy= neſſe & maieſty/yet let thy mynde not be a knowen of them/but referre all theſe thin ges vnto Chꝛiſte,to whome onely they a= gre. Let the crime of trealon agaynſt thyne owne ꝓſon(whiche other with great woꝛ= des make an hainous offence)be coũted of the a very tryfle. He violateth the maieſty of a ꝓynce in dede,whiche in the ꝓynces name dothe any thynge cruelly, vyolently myſcheuouſly contrary to ryght. Lette no= mans iniury moue the leſſe than ꝑ whiche pertaineth to the ꝓiuatly. Remẽbꝛe ꝑ art a cõmune perſon,& that thou oughteſt not to thynke but of that whiche is cõmune. If thou haue any courage with the and redy neſſe of wytte,conſyder with thy ſelfe not how great a man thou art,but howe great a charge thou beareſt on thy backe:& the moꝛe in ieopardye thou arte,ſo moche the leſſe fauour thy ſelfe, fetching enſample of myniſtrynge thyne office,not of thy ꝓede ceſſours,oꝛ els of flaterers,but of Chꝛiſte: foꝛ what is moꝛe vnreaſonable,than that a chꝛiſten ꝓynce ſholde ſet beforе hym foꝛ an enſample, Hanyball,greate Alexander, Ceſar,oꝛ Pompey,in the which ſame per= ſones whan he can not attayne ſome cer= tayne vertues,he ſhall counterfayte thoſe thynges mooſt chefely,whiche only were

The maieſtye of a Prince.

The maner & forme of verige rule muſt be fet of Chriſte.

to be refused and auoyded. Let it not forth withall be taken for an ensample yt Cesar haue done any thyng lauded of hystoryes, but yf he haue done any thynge which vareyeth not frō the doctryne of our lorde Iesu Chryst/or els be suche, that though it be not worthy to be cōterfayted, yet may it be applyed to ỹ study or exercise of vertue Let not an hole empyre be of so greate valure to the, that thou woldest wytynglye ones bowe from the ryghte, put of that rather than thou sholdest put of Chryste. Doubte not Chryste hath to make the amendes for thempyre refused a ferr better thynge than the empyre. Nothynge is so comly, so excellēt, so glorious vnto kinges as to drawe as nyghe as is possible vnto the symylytude of the highest kyng Iesu, whiche as he was the greatest, so was he also the best. But that he was the greatest that dyssimuled he, and hyd secrete here in erth, that he was the best, that had leuer we sholde perceyue and fele, bycause he had leuer we sholde cōterfayte that. He denyed his kyngdome to be of this world whan he was lorde of heuen & erth also. But the prynces of the gentiles vse domynyon vpon them. A chrysten man exercyseth no power ouer his, but charitie, & he whyche is the chefest, thynketh hym selfe to be mynyster vnto all men, not mayster or lorde. wherfore I mernayle the more &

what is comly for princes.

Christe is the greatest / he is also the best.

great deale how theſe ambicious names of powꝛer & dominion were bꝛought in euē vnto the very biſſhops, and pꝛeeſtes, and that our dyuynes be not aſhamed no leſſe vndeſcretly than ambycyouſlye to be cal= led euery where our maiſters, whan chꝛiſt forbade his diſcypples, that they ſholde not ſuffre to be called eyther lozdes oꝛ may= ſters foꝛ we muſte remembꝛe ꝓ one is in he uen both lozde & mayſter Chꝛyſte Jeſus, whiche is alſo heede vnto vs all. Apoſtle, ſhepherde, byſſhop, be names of office, oꝛ ſeruyce, not of domynion and rule, Pope, abbot, be names of loue, not of powꝛer. But why enter I into that great ſee of ꝓ cōmune errours? vnto what ſo euer kynd of men he ſhal turne hym ſelf, a very ſpūal man ſhall ſe many thynges which he may laugh at, & mo which he ought to wepe at, he ſhall ſe very many opinions to far coꝛ= rupt & varyeng frō the doctryne of Chꝛiſt both far and wyde, Of the which a greate parte ſpꝛyngeth there hence, that we haue bꝛought euen into Chꝛyſtendom a certein wozlde, and that whiche is redde of the wozlde amonge the olde dynynes, men of ſmall lernynge now adays refer to them which be not relygyone. The wozld in the goſpell with the apoſtles, with ſaynt Au= guſtyne, Ambꝛoſe, and Hierom, be called infydeles, ſtraungers from the fayth, the ennemyes of the groſſe of Chꝛyſt. Blaſphe

The clergye is touched of ābi= cīō & vaine ty= tles of names.

The names of office.

mers of god, they that are suche care for to morow and for the tyme to come/for who so euer mystrusteth Christ, neyther byleue on hym/they be they which syght & stryue for ryches, for rule, for worldly pleasure, as men whiche blynded with delusions of sencible thinges, let theyr mindes and hole affections vpon apparent good thynges, instede of very good thinges. This worlde hath not knowen Christ the very and true lyghte. This worlde is all togyther set on myscheefe/loueth hym selfe/ lyueth to hym selfe/studyeth for him selfe & for his owne pleasure/and all for lacke he hath not put vpon him Christ, whiche is very and true charite. Frō this worlde separated Christ not his apostles onely / but all men, who so euer and as many as he iudged worthy of hym. And what maner than and fassion I pray you, do we myngle with christendom this worlde euery where in holy scripture condempned? and wyth the vayne name of the worlde, fauoure, flatter, and mayntayne our owne vyces. Many doctours and teachers augmente this pestylence/ which corruptyng the worde of god (as Paule sayth) wrested and fassyoned his holy scripture accordynge to the manners of euery tyme/ whan it were more cōuenyent that the maners sholde be adressed & amended bi the rule of his scripture. And no myscheuouler kynde of flatteryng

verely is there, than whan with the wor-
des of the gospel and of the prophetes we
flatter the diseales of the mynde, and cure
them not. A prince heareth all power is of
god, saith with (as the prouerbe sayth) his
combe rysleth. Why hath ỳ scrypture made
the hyghe or swellynge in mynde, rather
than circumspecte and carefull, Thynkest
thou that god hath commytted to the an
empyre to be gouerned, and thinkest thou
not that the same wyll requyre of the a
strayte rekenynge of the ordrynge therof.
The couetous mā heareth it to be forbyd
vnto chrysten men to haue two cootes at
ones. The diuyne interpreteth the second
coote to be what so euer shold be superflu-
ous and more thā ynough for the necessite
of nature, & shold appertaine to the disease
of couetousnes, that is very well (sayth
the grosse felow) for I yet lacke very ma-
ny thynges, The naturall wyse man, and
colde from charite heareth this to be the
order of charite/that thou sholdest regarde
and set more of thyne owne money, thā of
an other mans/of thyne owne lyfe, thā of
an other mans/of thyne owne fame, than
of an other mans. I wyl therfore sayth he
gyue nothyng, leest peraduenture I sholde
lacke my selfe, I wyll not defende an other
mans good fame or good name/leest myne
owne be spotted therby, I wil forsake my
brother in ieopardy/leest I my selfe sholde

All power is of god.

Thou shalte not haue two cotes.

A new order of charitie

call in peryll also. To speke shortly, I wyl lyue all togyther to my selfe, that no incō-modite come to me for any other mannes cause. we haue also lerned, yf holye men haue done any thing not to be counterfeyted or folowed, to take that onely of them and drawe it in to the ensample of liuing. Adulterers & murderers flatteren & clawē them selues with the ensample of Dauyd Suche as gapeth after worldlye ryches, lay agaynste vs for their excuse rych Abra-ham. Princes which coūte it but a sport or pastyme euery where to corrupte and de-fyle vyrgins, nombre & recken vp, to cloke their vyce the quenes and concubynes of Salamon. They whose bely is their god, layeth for their excuse the dronkennesse of Noe. Incests whiche pollute their owne kynswomen, cloke & couer their fylthynes with thensample of Loth, which lay with his owne doughters. why tourne we our eyen from Christ to these men? I dare be bolde to saye, that it ought not to be coun-terfayted and folowed, no not so moch as in the prophetes or Christes apostles ve-rily yf any thyng swarue or wrye from ỹ doctryne of Christ. But yf it delyte mā so greatly to counterfaite holy synners, I do not gaynsay them, so that they counter-faite them hole & all togyther. Thou haste folowed Dauyd in adultery, moch more folowe hym in repentaunce. Thou haste

Nothynge oughte to be counterfayted which varye from Christe.

counterfayted Mary Magdaleyne a fyn-
ner, counterfayte her also louynge moth,
counterfayte her weppynge, counterfayte
her castinge her selfe downe at the fete of
Jesu. Thou hast persecuted the churth of
god, as Paule dyd, thou haste forswozne
thy self as Peter dyd. He lkewyse that
thou stretch forth thy necke for the faythe
and relygion of Thzilste, after the ensam-
ple of Paule, and that thou feare not the
crosse no moze than Peter. For this cause
god suffreth euen greate and righte excel-
lent men also to fall in to certayne vyces,
that we whan we haue fallen, sholde not
dispayze, but with this condition, yf that
we, as we haue bene theyr felowes in syn-
nynge and doynge amysse, euen so wyll be
theyr companyons and parteners in the
amendynge of oure synnes and myldedes.
Now do we greatly prayse and magnyfy
that same thynge, whiche was not to be
counterfayted and folowed, and certayne
thynges whiche were well done of them,
we do depraue and corrupt, after the ma-
ner of spyders suckynge outs the poyson
onely, yf any be therin, or elles tournyng
euen the hollsome iuce also in to poyson
to oure selues. what dothe Abraham en-
sample belonge to the, whiche makest of
thy money thy god? Wycause he was en-
eyched with the encreasle of catell (god ma
kynge his substaunce and goodes prospe-

we turne good thynges to euil

A couetous man folowethe not Abraham.

eously to multyplye) and that in the olde lawe, which was but carnall: shall it therfore be lawfull to the whiche arte a chrysten man, by ryght or wronge, by hoke or croke, from whence so euer it be, to heape togyther the rychesse of Cresus, whiche thou myghtest eyther euyll spende & lewdly waste, or elles (whiche is a greate deale worse) hyde and buryed moolt couetously depe in the grounde. Howlytell Abraham dyd set his mynde vpon his goodes & rychesse, whiche came to hym haboundantly by theyr owne accorde, euen this thynge maye be an euydent token and prole, that without delay at the voyce of god cōmaundinge him, he brought forth his only sone to be slayne. Howe moche thynkest thou delpyled he this droues of oxen, whiche delpyled euen his owne sone? And thynkest thou which, dreamest nothynge elles but of fylthy lucre & aduauntage, whiche prayselt and settest by nothynge but only money, which arte redy as soone as there chaunce any hope of lucre, be it neuer so lytell, eyther to disceyue thy brother, or to sett Christ at nought, that there is any symylytude or lyke thinge betwene the and Abraham? The symple & innocēt wēches the doughters of Loth, whan they beheld all the regyon rounde about on euery ple brennyng and flamynge with fyre, and supposed that it which was than in sighte

Cresus.

Redye to deceyue thy brother for mouey

afore their eyne had ben all ỹ hole worlde, and that no man was preserued from that so large and wastful fyre: but onely theyr selues, lay peruely & by steith with theyr owne father, not of a fylthy, but vertuous and holy purpose, ỹ is to wyte, leest none yssue of mankynde sholde haue remayned after them, and that whan this precepte of god (growe, and multyply) was as yet in full vygour and strengthe. And darest thou compare thy fylthy and prodigyous voluptuousnes and lechery, with the dede of these wenches? Nay I wolde not dout to counte thy matrymonye not so good as theyr incest cõmytted with theyr father, yt in matrymony thou doest not study for yssue, but to satysfye thyne owne voluptuous appetyte or lust. Dauyd after so many excellent and noble enlamples of vertue and good lyuyng shewed, fell ones in to adulterye, by occasyon and opertunitie gyuen hym: and shall it be lawfull therfore to the streyghtwaye at thy lybertye, to roll, walter and tomble from house to house in other mennes beddes all thy lyfe longe? Peter ones for feare of dethe denyed his master Chryste, for whose lake afterwarde he dyed with good wyll: Shall it be lawful thynkest thou to the to forsweare thy selfe for euery tryfle? Paule synned not purposely, and for the nones, but fell throughe ignorauncs: whan

The wedloke of some men is worse than the incest of other doughters.

Themyscedes or synnes of holy mẽ we passe farre nowe adayes / & that many wayes.

he was warned and taughte, he repented forth with, and came in to the ryght waye Thou bothe ware and wyse, and seynge what thou doest, wytyngly and wyllyngly contynuest from youthe to age in vyces and synnes, and yet by the ensample of Paule strokest thou thyne owne heed. Wathewe beynge commaunded but with ons worde, without any taryeng, at ones vtterly forsoke all his offyce of receyuyng custome or tollage: but thou arte so fworne and maryed to thy money, that neyther so many ensamples of holy men, neyther the gospelles so often herde, nor so many preachynges can deuorce or plucke the frome it. The bysshoppes saye vnto me, sayntе Augustyne (as it is redde) had two soweraygne ladyes or concubynes: yea, but he than was an hethen man, and we be nourysshed vp in chrystendome: he was yonge, and our heedes be hoore for age. A worshypfull comparyson, bycause that he beynge yonge, and also an hethen man, to auoyde the snares of matrymony, had a lytel wenche, in stede of a wyfe, and yet to her whiche was not his wyfe, kepte he the promesse of wedlocke. Shall it be therfore the lesse shame for we christē men beynge olde, beynge preestes, yea beyng bysshoppes, to be all togyther spotted & fyled in euery pudly one after an other of bodyly lustes? Farewele good maners

Saynt Austin is excused/he had bvt one at ones.

whan we haue gyuen to vyces the names of vertues, and haue begonne to be moze wylye and subtyle in defendynge our vyces, than dylygent to amende them, mooste specyally whan we haue lerned to nouryssche, to vnderset, and to strengthe our frowarde opinyons, with the helpe & ayde of holyscripture. Thou therfoze my mooste swete bzother (the cõmune people all togyther set at naught with theyz bothe opynions & dedes) purely & holy hasten the vnto the chzysten secte. what so euer in this lyfe appereth to thy sensible powers, eyther to be hated oz loued, al that foz ỹ loue of pity & vertuous lyfe indifferently despysed, let Chzyst onely to the be sufficient, the onely auctour bothe of true iudgyng, and also of blessed lyuing. And this veryly the woxlde thynketh to be pure folysshnes & madnes: neuertheless by this folysshnes it pleaseth god to saue them whiche on hym byleue. And he is happely a foole, that is wyse in Chzist: & he is wofully wyse, ỹ is folysshe in Chzyste. But heaxest thou, as I wolde haue the to vary stroglye from the cõmune people, so I wolde not that thou shewyng apoynt of curryshnes, sholdest euer where barke agaynst the opiniõs & dedes of other men, and with authozite condempne them pzattle odyously agaynst al men, furyously pzeche agaynst the lyuing of euery plouxeest thou purchace to thy selfe two euyls

A mã may not barke euery where agaynst the dedes of other men.

togyther. The one, that thou sholdest fall in to hate of all men: the other, that whan thou art hated thou sholdest do good to no man. But be thou all thynges to all men, to wynne all men to Chryste, as moche as may be (pitye not offended.) Do shape and fassion thy self to all men outwardly, that within thy purpose remayne sure, stedfast & vnmoued. Withoutforth, let gentylnesse, courteys language, softnes, profytablenes allure and entyce thy brother, whom it is mete with fayre meanes to be enduced to Chryst, & not to be feared with cruelnesse. In conclusion, that which is in thy brest is not so greatly to wrozed forth wt cruel wordes, as to be declared & vttred with honest maners. And agayn ye oughtest not so to fauour the infirmite of the cōmune people, that thou durst not at a tyme strongly defende the verite: with humanite men must be amended, and not disceyued.

¶ The seuenth rule. Capi'o.xvij.

we must styll be dymmyng ye though we dispayre to attayn to the toy.

Moreouer if through infancy & feblenesse of mynde we can not as yet attarne to these spiritual thinges, we ought neuertheless to studye not the sluggysher one deale, that at the leest we may drawe as nyghe as is possyble. How be it, the very & compendyous way to felicite is, yt at anes we shall turne our hole mynde to the

contemplacyon & beholdynge of celestyall thynges so feruẽtly, that as ỹ body bryngeth with hym his shadow, euen so ỹ loue of Christ the loue of eternall thynges and honest may bring w̃ him naturally, ỹ lothsomnes of thynges caduke & transytory, & the heate of thingꝫ fylthy. For either necessarily followeth the other: & the one & the other eyther augmenteth or mynysheth. As moche as thou shalt prfite in the loue of Christ, so moche shalte thou hate ỹ worlde. The more ỹ shalt loue and set by thynges inuisyble, the more vyle shall waxe thiges vayne & momentany, we must therfore w̃ euen that same in the disciplyne of vertue whiche Fabius counseyleth to be done in scyences or facultees of lernyng, that we at ones, preee vp to the best. which thinge yet yf throughe our owne faute wyll not cõme to passe: the nexte of all is, that we at the leest may by certayne naturall prudence abstayne frõ great vices, & kepe our selfe (as moche as may be) hole & sounde to the benefycence of god. For as that body is nere vnto helthe, whiche (though it be wasted) is free yet & out of the daunger of noysome humours: euen so is that mynde more receyuable of ỹ benefyte of god, whiche is not yet inquynate or defyled with greuous offẽces, though she lacke yet true & perfyt vertue. If we be to weyke to folowe the apostles, to folowe the martyrs

If thou es not counterfeyt holy sayntes / be not yet inferiot to hethen men.

to folowe the virgyns, at the leest waye let vs not cõmytte that the Ethnykes or hethen men sholde come to ouer tonne vs in this playne or lystes. Of the which very many, whan they neyther knewe god, whome they sholde dzede, neyther byleued any hell, whome they sholde feare: yet determyned they, that a man ought by all crafftes to auoyde and eschewe fylthynesse for the thynge it selfe. In so moche, that many of them chose rather to suffre the losse of fame, losse of goodes, in conclusyon to suffre losse of lyfe, than to departe frome honestye. If synne it selfe be suche a maner thynge, that for no cõmodytees or incõmodytees pzoffered to man, it ought to be cõmytted: certaynly yf neyther the eustye of god feare vs, neyther his beneficence discourage vs, and moue vs to the contrarye, yf no hope of immoztalite or feare of eternall payne call vs abacke, or elles yf the veray naturall fylthynesse of synne withdzawe vs not, whiche coude withdzawe the myndes of the veray gentyles, at the leestwaye let a thousande incõmodytees whiche accõpany the synner in this lyfe, put a chzysten man in feare, as infamy, losse or waste of goodes, pouerty, the cõtempte and hate of good men, greefe of mynde, vnquyetnesse and tourment of conscyence moost myserable of all, whiche though many feele not now pzesently, ey-

Ponder in thy mynde the incõmodyties of synne.

ther byeause they be blynded with dulnes of youth, or made dronke with the voluptuousnes & pleasure of synne, yet shal they feale is here after: and playnly the later it happeneth, so mothe the more vnhappely shall they feale it. wherfore yonge men most specially must be warned & exhorted, that they wolde rather beleue so many authors, that this is the very nature and property of synne in dede, thā with miserable & wofull experyence lerne it in them selfe. And that they wolde not cōtamynate nor defyle theyr lyfe, before they knew surely what life ment. yf Christ be to ꝑ vyle, to whome thou arte so costly, at ꝑ le est way for thyne own sake refrayne thy selfe frō fylthy thynges. And though it be very perylous to tary any whyle in this state, as betwene thre wayes (as it is in ꝑ puerbe) neuertheles vnto them whiche can not as yet clym vp to the pure, pfyte & excellēt vertue, it shal not be a lytel ꝓfitable to be in the ciuile or moral vertues, rather than to ronne hedlong in to all kynde of vices & vnclenlynes. Here is not the restyng place and quiet hauen of felicite, but from hence is a shorter iourney & an easyer stayre vp to felicite. In the meane season for al ꝑ, we must praye god, that he wyll vouchsafe to plucke vs vp to better thynges.

heare that is incyuyll or moral vertues.

¶ The eyght rule. Capto.xvii.

IF the streme of temtacyon shal ryse gaynst the somwhat thycke and greuously, begyn not forthwithal to be distō-tēt with thy selfe, as though for that cause god eyther cared not for the, or fauoured the not, or ꝑ thou sholdest be but an easye chrystē man, or elles the lesse plyte: but rather gyue thākes to god, bycause he enstructeth the, as one which shal be his heyre in tyme to come, bycause he wateth or scourgeth the as his most singuler wloued sone, and pueth the as his assured frende. It is a very greate token, a man to be reiect frō the mercy of god, whan he is vexed wt no temptacyons. Let come to thy mynde the apostle Paule, whiche obteyned to be admitted and receyued vnto the misteries of the thyrde heuen, yet was he beaten of the aungel of sathan. Let come to remēbrance the frende of god Job: remembre Jerom. Benedict. Fraunceys, & with these innumerable other holy fathers vexed & troubled of very great vyces. yf ꝑ whiche thou suffrest be cōmen to so greate men, be cōmen to so many men, as well as to the: what cause is there wherfore thou sholdest be smytte, out of countenaunce, sholdest be abasshed or fall in to dispayre: enforce rather and stryue that thou mayst ouercome as they dyd, god shall not forsake the, but with temptacion shall cause encrease, that thou mayst be able to endure,

Temptacyon is a sygne that god loueth vs.

¶ The nynth rule. Capto.xviij.

AS expert capteins are wont to cause whan all thynges are quyet at rest & at peace, that the watch neuertheles be duly kepte, lykewyse se thou that thou haue alway thy mynde watchyng & circumspect agaynst the sodeyn assaut of thyne enemy (for he euer cõpasseth round about seking whom he myght deuour) that thou maiste be the more redy, as soone as he assauteth the, to put hym bak mãfully, to confound him, & forth wt to trede vnder fote ỹ hed of the pestiferous & poyson serpẽt. For he is neuer ouercom, either more easly, or more sure and perfytly, than by ỹ meanes. Therfore it is a very wyse poynt, to dasshe the yonge chyldren of Babylon (as soone as they be borne) agaynste the stone, which is Christ, or they growe stronge and greate.

we must euer kepe watche.

Let temptatiõ be hold downe at the begynnyng whyle it is fresshe.

The chyldren of babylon sygnyfyeth iudgestyon or temptaciõ, or the fyrst mocyõs to syn.

¶ The tenth rule. Capto.xix.

BVt the tempter is put backe most of all by this meanes. yt ỹ shalte eyther vehemẽtly hate, abhorre and defye, & in a maner spyt at him streyght way, whan so euer he entyceth & moueth the with any temptacyon or els yt thou pray feruently or get thy selfe to some holy occupacion, settynge thyne hole mynde thervnto, or if thou make answere to the tempter with

Remedys against tẽptaciõ

wordꝭ ket out of holy scripture, as I haue warned the before. In which thynge verily it shall not profyte meanly against all kynd of temptacion to haue some certeine sentences prepared & redy, specially those with which thou haste lefte thy mynde to be moued and stered vehemently.

¶ The .xij. rule. Capto.xx.

TWo daungers chefly folowe good men, one leest in temptacion they gyue vp their holde. An other leest after the victorye, in theyr consolacion and spirituall ioye, they wex wanton, and stande in their owen conceyte, or elles please themselfe. Therfore that thou mayste be sure, not onely from the nyght feare, but also from the deuyll of myddaye, loke whan thyne ennemy stereth the vnto lythy thinges, that thou beholde not thyne owne feblenes or weykenes, but remembre only that thou canst do all thinges in Christ. which sayd not to his apostles onely, but to the also, and to al his membres, euen the very lo weist. Haue confydence, for I haue ouercome the worlde. Agayne whan so euer eyther after thine enemy is ouercome or doynge some holy worke, thou shalte fele in thy mynde inwardly to be cõforted with certayne preuy delectations, than beward diligẽtly that thou ascribe nothing

The nyght feares feare leest we sholde be ouercome.

The deuyll of myddaye is pryde.

Remembre thou arte able to do all thynges in Christe.

therof vnto thyne owne merits, but thake onely the fre benefycence of god for all together, and holde downe & refrayne thy selfe with the wordes of Paule, sayinge. what hast thou that thou hast not receyued? yf thou haue receyued it, why reioyssest thou as though thou haddest not receyued it? And so against this double mischef shall there be a double remedy, yt is in the consyct mystrustyng thyne owne strength doest flee for socour vnto thy hede christ, puttynge the hole truste of conquerynge in the benyuolence of him onely. And yt also in the spirituall confort and consolacion thou immediatly gyue thankes to him for his benefyte, humbly knowynge and confessinge thyne vnworthynesse.

The.xij.rule. Capꝯ.xxj.

When thou fyghtest wyth thyne enemyes, thynke it not ynough for the to auoyde his stroke, or put it back, except thou also take the wepen from him manfully, and laye therwith agayn at the owner, kyllynge him with his own sword That shall come to passe on this wyse. If whan thou arte prouoked vnto euyll thou do not onely abstreyne from syn, but therof doest take vnto the an occasion of vertue. And as poetes elegantly fayne that Hercules dyd grow & was also hardened

Of temptacion take euer an occasiō of vertue.

incourage through the dangers that Juno put vnto hym of displeasure, thou lyke wyse gyue also attendaūce, that by the instigations of thyne enemy, not onely thou be not the worse, but rather be made moch better. Thou arte stered vnto bodyly lust know thy weykenes & also lay apart somwhat the moze of lawful pleasures, & adde some encrease vnto chast & holy occupacions. Thou art pzycked vnto couetousnes & nyggysshe keping, encrase almes dedes. Thou arte moued vnto vaynglozy, so moche the moze humble thy self in al thinges.

Let temptaciōs be euer the renewyng of thy holy purpose.

And thus shall it be brought aboute, that euery temptation may be a certayne renuing of thy holy purpose, and an encrese of pite & vertuous lyuyng. And veryly other meanes is there none at all of so great vertue and strength to vanquysshe and ouerthzow our ennemye, foz he shall be afrayd to pzouoke the a fresshe, leest he whiche retoyleth to be the begynner & chefe capteyn of wickednes, sholde mynistre an occasion of pite, vertue, and godlynes.

¶ The.xiij. rule. Capto.xxij.

But alway take hede that thou fyght with this mynde & hope, as thoughe that sholde be the last fyght that euer thou shalte haue, yf thou gete the ouer hande. Foz it maye be that the benignite of god

wyll gyue & graunt this rewarde vnto thy vertue and noble acte, that thyne ennemy ones ouercome to his shame, shall neuer afterwarde come vpon the agayne. A thyng whiche we rede to haue happened to dyuers holy men. Neither byleueth Origene agaynst reason, that whan chrysten men ouercome, than is the power of their ennemyes mynysshed, whyles the aduersarye ones put backe manfully, is neuer suffred to returne agayne to make a fresh batalle. We holde therfore in ỹ conflyct to hope for perpetuall peace. But agayne after ỹ hast ouercome, so behaue thy selfe, as thoughe thou sholdest go agayne to fyght streyght waye for after one temptacyon, we muste loke euen for an other, we may neuer departe frō our harneys & weapons, we may neuer forsake our standing, we may neuer leaue of watch, as longe as we war in the garrysou of this body. Euery man muste haue alway that saieng of the prophete in his herte. I wyll kepe my standynge.

After one batalle we muste loke for ō other

¶ The.xxiiij.rule. Capto.xxiij.

WE muste take very good hede that we dyspyse not any vyce as lyghte. For no ennemy ouercommeth ofte=uer, than he which is not set of. In which thinge I greyue not a few mē to be greatly disceiued, for they deceiue thē selfe, while

Some menfs ner their sone vyces

they fauour theselfe one or .ij. vices, whi= che euery mā akt his own appetite thiketh to be venial, & al other greuosly abhorreth A great part of thē which the cōmune peo ple calleth ghyte & vncorrupt greatly defy= eth theft, extorciō, murdre, adultery, incest but single fornicaciō, & moderate vse of vo luptuous pleasures as a smal trespace they refuse not al. Some one man beyng vnto all other thynges vncorrupt ynoughe, is somwhat a good drynker, is in eyot & ex= penses somwhat wastefull. An other is sō what liberale of his tonge. An other is cō= bred to vanite, vayngiory and bosting. At the last what vyce shall we lacke, yf euery mā after this maner shall fauour his own vyce? It is an euident token, that those mē which fauour any vice at al, shold not tru ly possesse ye other vertues, but rather som ymages of vertues, which eyther nature or bryngyng vp, fynally very custom hath graffed in the myndes of the very gentiles. But he that is christen hatred abhorreth any one vice, must nedes abhorre al For he whose mynde true charite hath ones pos= sessed, hateth indifferently the hole host of euyll thynges, & hatereth not hym selfe so moch as in venial synnes, lest he might fal a lytle and a lytle from the smallest to the greatest. And whyle he is necligēt in light thynges myght fall from the chefest things of all. And though thou as yet canste not

The .vij. neges of vertue.

placke vp by the rotes the hole generacio of vices, nevertheles somwhat of our euil properties must be plucked away day by day, & somthynge added to good maners. After that maner diminisheth or augmenteth the great hepe of Heliodus.

Dayly muste somwhat of our euyles be taken awaye/ & of good thinges vpadded.

☞ The.xv.rule. Capitulo.xxiiij.

IF the labour which thou must take in the conflyct of tẽtacion, shall feare the, this shall be a remedy. For thou compare not the greke of the fyght to the pleasure of the syn, but matche me the present bytternes of the fyght, with the bytternes of the syn hereafter which foloweth hym that is ouerthrowen, & than set the present swetnes of the synne which entyceth the, with the pleasure of the victorye herafter & with the tranquilite of mynde which foloweth hym that fyghteth lustely, & anone thou shalt perceiue how vnequal a comparison there shall be. But in this thynge they which be but lytell circũspect are deceyued bicause they compare the displesure of the fyght with the pleasure of the synne, and considre not what foloweth the one and the other. For there foloweth him which is ouercome, greke both more paynefull a great deale, & also of longer contynuaunce than he sholde haue had in tyme of fyght, if he had won the victorye. And lykewyse

The bytternes of the fyghte must be compared with the payne which foloweth the synne.

there folowyth the conquerours moze plesure by a great deale and of longer endurance than was the pleasure which caryed hym in to synne that was ouercome. which thynge he shall lyghtly iudge, that hath had the proffe of bothe. But no man that is thzystened ought to be outryghte a coward though we were dayly subdued of temptacion, but that he sholde ones at the leest do his endeuoyze to pzoue what thyng it is to ouercom temptacion. which thing the oftener he shal do, the pleasaūter shall the victozy be made vnto hym.

Proue sōtyme what it shalbe to ouercome.

¶ The.xvj. rule. Capi'o.xxv.

BVt yf at any tyme it shall foztune the to receyue a deedly wounde, beware leest by & by (thy shelde cast away and weapons forsaken) thou yelde thy self to thine ennemyes handes. which thynge I haue perceyued to happen vnto many, whose myndes naturally are somwhat feble and softe & out resistence, that after they were ones ouerthzowen, they sealed to wzastle any moze, but permytted & gaue themself altogither vnto affections, neuer thinking any moze to recouer theyz lyberty agayne ¶ So to moch perylous is this weyknes of spirite, which now and than, though it be not coupled with the wozste wyttes in the woride, yet is it wonte to bzynge to that

Dyspayre not thoughe thou be ouercome.

poynt which is wozst of all, to desperacyō verily. Against this weyknes therfoze thy mynde must be afozehāde armed with this rule, that after we haue fallen in to synne not onely we sholde not despayre, but cōterfayte bolde men of warre, whome not seldome shame of rebuke, and grefe of the wounde receyued, not onely putteth not to flyght, but sharpeneth & refresheth agayn to fight moze fyersly than they dyd bfoze. In lyke case also, after that we haue ben bzought in to deedly synne, let vs haste anone to come agayne to our selfe, & to take a good hert to vs, & to repayze agayne the rebuke & shame of the fall, with newe courage and lustynesse of vertue. Thou shalt heale one wounde sooner than many: ꝓ shalt easyer cure a fresshe wounde, thā the which is now olde and putrifyed. Cōfozt thy selfe with that famouse verse whiche Demostenes is sayde to haue vsed. A man that fleeth, wyll yet fyght agayne. Call to remēbzaūce Dauid the ꝓphete, Salomon the kynge, Peter & Paule ꝟ apostles & capteyns of the churche, so great lyghtꝭ of holyneesse, in to what great synnes foz al that they fell. which al paduēture euē foz this cause god suffred to fall, leest thou whan thou haddest fallen sholdest despayze. Ryse vp agayne therfoze vpon thy fete, but that quyckly, and ☞ a lusty courage, and go to a fresshe, wt̄ fyerser & also moze circum-

A fall somtime courageth a mā to wrastell moze strongly.

pecte. It happeneth somtyme that deadly offences growe to good men in to an heaps of pryde, whyle they loue more feruently, whiche erred moost shamefully.

¶ The.xvii.rule. Capto.xxvi.

But agaynst sodyn & diuers assautes of the tempter thyne enemy, sondry & diuers remedyes are very mete & conuenient. Neuertheles the onely & chefe remedi which of al remedyes is of most efficacye & strength agaynst all kyndes, eyther of aduersite, or els temptacio: is ✠ crosse of Christ The which selfe same, is wthe anexample to thē that go out of the waye, & a refreshynge to them that labour, & also armure or harneys to thē that fyght. This alone is to be cast agaynst all maner wepons & dartes of our moost wycked ennemy. And therfore it is necessary to be exercised diligēnly therin, not after the cōmune maner as some mē repete dayly the hystory of the passion of Christ, or honour the ymage of the crosse, or with a thousande signes of it arme al theyr body rounde on euery syde, or kepe some pece of that holy tree layd vp at home i theyr house, or at certeyn houres so call to remembraunce Christes punishmen that they may haue cōpassion & wepe for hym & naturall affectio, as they wolde for a mā that is very iust, & suffreth great

The crosse of Christe.

wronge vnworthyly. This is not the true frupte of that tree: neuertheles, let it in ȳ meane seaſon be the mylke of the ſoules, whiche be yongelynges & weyke in Chriſt. But clyme thou vp in to the date tree, ȳ thou mayſt take holde of the true frupte therof. These be the chefe, yt we which be membres, ſhall endeuoyre our ſelfe to be ſemblable vnto our heed in mortifieng our affections, whiche be our membree vpon the erthe, whiche thynge vnto vs oughte not onely to be nothynge bytter, but alſo very pleſaũt, and feruently to be deſyred, if ſo be the ſpiryte of Chriſt lyue in vs. For who loueth truly and hertyly that perſon to whome he retoyſeth to be as vnlyke as may be, and in lyuynge and conuerſacyon cleane contrary. Not withſtandynge that that thou mayſt with the more profyte, in thy mynde recorde the miſtery of the croſſe: it ſhal be houefull that euery man prepare vnto hym ſelfe a certeyn waye and godly crafte of fyghtyng & therin diligently exercyſe, that as ſone as nede ſhall requyre it may be redy at hande. Such may the craft be, that in crucifieng of euery one of thyne affections, thou mayſte applye that parte of the croſſe whiche moſt ſpecyally therto agreeth. For there is not at all any maner eyther temptacion eyther aduerſite which hath not his proper remedye in the croſſe. As whan thou arte tycled with ambicion

The very frute of the croſſe is mortifyeng of our membres/ that is to ſaye of our paſſions and affecyõs bodyly.

The date tree/ the tree of ꝓfycyence.

of this worlde, whan thou arte ashamed to be had in derision & to be set at nought: cõsydre thou than oh moost vyle membre howe great Christe thy heed is, and vnto what vylnesse he humbled hym selfe for thy sake, whan the yuell of enuy inuadeth thy mynde, remembre how kyndly, howe louingly he bestowed himselfe euery whyt vnto our vse and profyte, how good he is euen vnto the worste. whan thou art moued with glattony, haue in mynde howe he dranke gall with eysell. whan thou arte tẽpted with filthy pleasure, call to remembraũce howe farre from al maner of pleasure the hole lyfe of thy heed was & howe full of incõmodytes, veracyon, and grefe, whan yre prouoketh the, lette hym come immedyatly to thy mynde, whiche lyke a lambe before the shearer helde his peace and opened not his mouthe. If pouertye wryng the yuel, or couetousnesse disquyet the, anone let hym be rolled in thy mynde that is the lorde of all thynges, & yet was made so poore & nedy for thy sake, that he had not wherupon to rest his heed. And after the same maner if thou shalt do in all other temptacions also, not onely it shall not be greuous to haue oppressed thyne affectyons, but surely pleasaũt and delectable, for bycause thou shalte perceyue that thou by this meanes arte conformed and shapen lyke vnto thy heed, and that thou

doeth as it were recompence hym for his infynyte sorowes, whiche for thy sake he suffred vnto the vttermoste.

¶ The.xviii.ryle. Capto.xxvii.

AND verely this maner of remedye, though it alone of all remedyes be most present & redy, most sure and quycke in werkynge to thē whiche be meanly entred in the waye of lyuyng: neuer the lesse to the weaker sorte these thinges also shall somwhat profyte. If whan affectyon moueth vnto iniquyte, than at ones they call before the eyen of the mynde howe filthy, howe abhomynable, howe mischeuous a thynge synne is: on the other syde howe great is the dignyte of man. In tryfles and maters suche as skylleth not if all the worlde knewe, we take some delyberacyon and aduysement with our selfe. In this mater of all maters moste weyghty and worthy to be pōdred, before the with consent as with our owne hande writyng we bynde our selfe to the fende, shall we not reken and accompte with our mynde of howe noble a craftes man we were made, in howe excellent estate we are set, with howe excedynge great prycе we are bought, vnto howe great felycyte we are called? and that man is that gentle & noble creature for whose sake only god hath

Cōsidre the filthynes of sinne and the dignitie of man.

forgyd the meruaylous buyldyng of this worlde, that he is of the company of aungels, the sonne of god, the heyre of immortalyte, a membre of Chryste a membre of the churche, that our bodyes be ỹ temple of the holy goost, our myndes the ymages and also the secret habytacions of ỹ deite. And on the other side that sine is the most fylthy pestylence and consumpcyon bothe of the mynde & of the body also, for both of them through innocency springeth anewe in to theyr owne natural kynde, & through contagion of synne with putrifye and rot euen in this worlde. Synne is that deedly poyson of the most fylthy serpent, the pyest wages of the deuyll, & of that seruyse whiche is not most fylthy onely, but also most mysserable. After thou hast consydered this and suche lyke with thy self, ponder wysely, and take sure aduysement and delybera cyon, whether it sholde be wysely done or no, for an apparant momentany and poysoned lytell shorte pleasure of synne, to fal from so great dignite, in to so vile and wretched estate, from whence thou cannest not ryde and delyuer thy selfe by thyne owne power and helpe.

¶ The nyntenth rule. Capi'o.xxviii.

Further more compare togither those two capytaynes by them selfe most

contrary and vnlyke, god and the deuyll, of whiche the one thou makeſt thyne enemy whan thou ſynneſt, and the other thy lorde and mayſter. Thrroughe innocencye and grace thou art called in to the nombre of the frendes of god, arte electe vnto the ryght tytle & inherytaunce of the ſonnes of god. By ſynne veryly thou arte made bothe the bonde ſeruaũt and ſonne of the deuyll. The one of them is that eternall fountayne and origynall patron & trewe enſample of very and ſure beauty, of very trewe pleaſure, of moſt perfyte goodneſſe miniſtryng hym ſelfe to all thynges. The other is father of all myſchefe, of extreme filthyneſſe, of vttermoſt inkelycite. Remembre the benefytes and goodneſſe of thone done to the, & the yuell dedes of the other. with what goodneſſe hath the one made the, with what mercy redemed the, with what lyberte & fredome endued the, with what tenderneſſe daily ſuffreth he and ſuſtayneth the a wretched ſynner, patiently abydyng & lokyng for amendement, with what ioy & gladneſſe dothe he receyue the amẽded, and whan thou art come agayne to thy ſelfe, Contrary to all theſe thynges with howe naturall hate and enuy longe ago dyd ỹ dyuell laye wayte to thy helth. Into what greuous and combrous vexacion hath he caſt the, and alſo what other thyng ymagyneth he dayly but to drawe

we muſt haue in mynde the benefycence of god & the malyſcence or noyſaunce of the deuyll.

all mākynde with hym in to eternall mis-
chefe. All these thynges on this syde and
that syde well and substauncyally wayed
and pondred, thus thynke with thy selfe:
shall I vnmyndfull of myne ozigynall be-
gynnyng from whence I came, vnmynd-
full of so great and manyfolde benefytes,
foz so small a mozsell of fayned and false
plealure. vnkyndly departe from so noble
from so louynge, from so benefycyall a fa-
ther, & shall mancypate and make my selfe
bonde wyllyngly vnto a moost fylthy and
a moost cruell mayster? Shall I not at the
leest way make good to the one that thyng
whiche I wolde perfozme to a vyle man,
which had shewed kyndnesse, oz done me
any good? Shal I not flye from the other
which wolde flye from a man that couey-
ted oz ware aboute to do me hurte?

¶ The twenteth rule. Capto.xxix.

The reward of vertue is heuen.

AND verily the rewardes be no lesse vnegall than the capytaynes and gy-
uers of them be contrary and vnlyke. Foz
what is moze vnegall than eternall dethe
and immoztal lyfe? than without ende to
enioye euerlastyng felicite and blysfednes
in the companye and felowshyp of the he-
uenly cytezyns: and without ende to be

tourmented and punyshed with extreme vengeaunce, in the moost vnhappy & wretched compauy of dampned soules: And who so euer douteth of this thynge, he is not so moch as a man verily, and therfore he is no chrysten man. And who so euer thynketh not on this, nor hath it in remẽbraunce is euen madder than madnes it selfe. Moreouer & besydes all this, vertue and wickednes hath in the meane season euen in this lyfe their fruites very moche vnlyke for of the one is reaped assured tranquillite and quietnesse of mynde, and that blyssed ioy of pure & clene conscience of which ioye who so euer shall ones haue a taste, there is nothynge in all this worlde so precyous nothynge so pleasaunt, wherof he wolde be glad or desyrous to chaunge it. Contrary wyse there foloweth the other, that is to saye wyckednes, a thousãde other euylles, but mooste specyally that most wretched tourment and veracion of vncleane conscience. That is that hundred folde rewarde of spirital ioye, which Chryste promysed in gospell, as a certeine ernest or taste of eternall felycytie. These be those meruaylous rewardes that the apostle speaketh of, whiche eye neyther sawe, or eare hathe herde, neyther hathe sonke in to the hert of any man, whiche god hath prepared for them that loue him in this life, forsothe whan in the meane

The fruites of pitie in this worlde.

ſeaſon, the wozme of wycked men dyeth not, & they ſuffre their helly paynes here euen in this wozlde. Neyther any other thing is that flame in which is turmented the rych glotton of whom is made menci= on in the goſpell, neyther any other thing⁊ be thoſe punyſchmentes of them in hell of whom the poetes wzyte ſo many thinges ſaue a ꝑpetual greke, vnquietnes oz gnaw= ynge of the mynde whiche aꝯpanyeth ꝑ cuſtome of ſynne. He that wyl therfoze, let hym let a ſyde the rewardes of the lyfe to come, which be ſo dyuers & vnlyke, yet in this lyfe vertue hath annexed to hes wher foze ſhe aboundantly ought to be delyzed, & vyce hath coupled vnto hym foz whois ſake he ought to be abhozred.

The frute of ſynne in this worlde.

The.xxj.rule. Capto.xxx.

MOzeouer conſydze how ful of greke and myſery how ſhozt and tranſito rye is this pzeſent lyfe, how on euery ſide deth lyeth in a wayte agaynſt vs, howe euery where he catcheth vs ſodaynly and vnware. And whan no man is ſure no not of one moment of lyfe, how great peryll it is to pzolonge and contynue that kynd of lyfe, in which (as it often foztuneth) yf ſodayne deth ſholde take the, thou were but loſt and vndone foz euer.

BEsides all this, impenitencie or obduracion of mynde is to be feared, of all mysches the extreme and worste Namely yf a man wolde ponder this one thynge onely of so many, howe se we there be whiche truly and with all theyr hertes come to them selfe agayne, and be cleane conuerted from synne, & with due repentaunce reconciled to god agayne: specially of them whiche haue drawen alonge the synes of iniquitie, euen vnto the laste ende of theyr lyfe, Slypper verily and ealye is the fall or discence in to fylthynesse, but to retourne backe agayn therhence, and to scape vp vnto spirytuall lyght, this is a worke, this is a labour. Therfore thou admonyshed & warned euen by the chaunce of Esopes gote, before thou discende in to the pytte of synne, remembre that there is not so ealy compynge backe agayne.

The fore & the gote discended bothe in to a pyt to drynke/ and when they had dronke/ they could not get out agayn. The fore bad the gote to stepp vp agaynst the wall/ & the fore lepte vpon his backe/ & so vp/ promising a fore to pull vp the gote after. The gote desyred the fore to fulfyll his promesse & to helpe hym vp. The fox answerd: ha gote gote/ yf thou haddest hadde as moche wyt in thy hed as thou hast heare in thy barde thou woldest not haue entred in except thou haddest known howe to come out.

¶ Remedyes agaynst certayn sinnes and speciall vyces, and fyrst agaynst bodyly lust. Capi'o.xxxij.

HItherto haue we forsoth opened and declared (how so euer it be done) commen remedyes agaynst all kynde of vices. Now we shall assaye to gyue also certaine special and particuler remedyes, how and

by what meanes ꝑ oughteſt ſtande euery vyce & ſynne, and fyrſt of all how ꝑ mayſt reſyſt the luſt of the body. Than the which euyll, there is none other that ſooner inuadeth vs neyther ſharper aſſayleth or vexeth vs, nor extēdeth larger nor draweth mo vnto their vtt̄ deſtruction. If at any time therfore fylthy luſt ſhall ſtyre thy mynde. wit'ꝫ theſe wepons and armour, remēbre forthwith to mete hym. Fyrſt thynke how vnclenly, how fylthy, howe vnworthy for any man what ſo euer he be, that pleaſure is which aſſimuleth & maketh vs whych be a diuine worke, egall not to beeſtes onely, but alſo vnto fylthy ſwyne, to gotes, to doggꝭ, and of all brute beaſtes, vnto the moſt brute. ye which farther forth caſteth down farre vnder the condicion and ſtate of beeſtes, vs which be appoynted vnto ꝑ cōpany of angels & felowſhip of the deite.

wepōs againſt bodyly luſt.

Let come to thy mynde alſo how momentany the ſame is, how vnpure, how euer hauyng more aloes than hony. And on the contrary ſyde how noble a thing the ſoule is, how worſhypfull a thyng the body of a man is, as I haue reherſed in the rules aboue. what the deuyls peuyſhnes is it thā for ſo lytle, ſo vnclenly ticklinge of momētany pleaſures to defyle at one tyme both ſoule & body with vngoodly maners, to pphane & vnhalow that tēple which Chriſt hath conſecrate to himſelf with his blode;

Aloes is a byt ter thynge/and is put for byt-ternes.

Consyder ȳ also what an hepe of mysche-
uous incõmodites that flattering pleasaũt
pestilence bryngeth with him. Fyrst of al it
pulleth frõ the thy good fame, a possession
faraway most precious, for the rumour of
no vice stinketh more carenly than ȳ name
of lechery. It consumeth thy patrymony,
it kylleth at ones both the strength & also
the beauty of the bodye, it decayeth and
greatly hurteth helth, it engendreth disea-
ses innumerable & them fylthy, it disfygu-
reth the flour of youth long wfore the day
it hasteth or accelerateth ryuyled and euil
fauoured age, it taketh awaye the quick-
nesse and strength of the wytte, it dulleth
the sight of the mynde, and grafteth in a
man as it were a beestly mynde, it with-
draweth atones from all honest studyes
and pastymes, and plungeth and sowseth
a man euery whyt in the puddle and myre
be he neuer so excellent, that nowe he hath
lust to thynke on nothyng, but that which
is sluttysh, vyle, and fylthy. And it taketh
away the vse of reason, whiche was the
natyue propertye of man, it maketh youth
mad, peuysshe, and sclaunderous, and age
odyous, fylthy, & wretched. Bewyse ther-
fore, and on this wise reken with thy selfe
name by name, this plesure and that came
so euyll to passe, brought with her so moch
losse, so moche dishonour, and
dishonesty, so moch tedyousnes, labour-

The incommodities of bodyly lust.

and diſeaſe, and ſhall I now a ſoole moſt naturall deuour the hoke wetyngly? ſhall I agayne commytte that thing wherof I ſholde repent of freſche? And lykewyſe refrayne thy ſelfe by the enſample of other men, whiche thou haſte knowen to haue folowed voluptuous pleaſures fylthyly & vnfortunately. On thother ſyde, corage and bolde thy ſelfe vnto chaſtite by the enſamples of ſo many ponge men, of ſo many ponge and tendre virgines nouryſhed vp delycately & in pleaſures. And (the circũſtaunces compared togither) lay againſt thy ſelfe thy ſluggiſhnes, why thou at the laſt ſholdeſt not be able to do that thynge whiche ſuche, and ſuche, of that kynde or ſexe, of that age, ſo borne, ſo broughte vp were and yet be able to do? Loue as moch as they dyd, and thou ſhalte be able to do no leſſe than they dyd. Thynke howe honeſt, how pleaſaunte, how luſtye and flouryſhynge a thynge pureneſſe of body and of mynde, ſhe mooſte of all maketh vs acquaynted and familier with aungels, and apt to receyue the holy gooſt. For verely that noble ſpirite the louer of pureneſſe, ſo greatly flyeth backe from no vyce at all as from vncleanlynes, he reſteth & ſporteth hym no where ſo moch as in pure vyrgins myndes. Set before thyne eyen how vngoodly it is, how al togyther a mad thyng to loue, to waxe pale, to be made leane, to

Refrayne thy ſelfe be the enſample of other men.

The vngoodly office of louers

wepe, to flatter, and shamfully to submyt thy selfe vnto a stynkyng harlot moost fylthy and rotten, to gape and syng al nyght at her chambre wyndowe, to be made to the lure & be obedyent at a becke, nor dare do ani thing excepte she nod or wagge her heed, to suffre a folysshe woman to raigne ouer the, to chyde the, to lay vnkyndnesse one agaynst an other to fal out, to be mad at one agayne, to gyue thy selfe wylyngely vnto a queene, that she myght mocke, knocke, mangle, and spoyle the. Where is I beseche the amonge all thele thynges the name of a man? where is thy herde? where is that noble mynde created vnto moste beautyfull and noble thynges, Cõsydre also an other thynge with thy selfe, howe great a flocke of myschefes, voluptuousnesse (if she be lette in) is wonte to bryng with her. Other vyces peraduẽture haue some acquayntaunce with certayne vertues, fylthy luste hath none atall, but is annexed and alway coupled with those synnes that be greatest and moost in nombre. Let it be but a tryfle or a lyght mater to folowe queenes, yet is it a greuous thynge not to regarde thy father and mother, to set at nought thy frendes, to consume thy fathers good in waste, to plucke awaye from other men, to forswere thy selfe, to dryncke all nyght, to robbe, to vse witchcrafte, to fight, to cõmyt murdre,

to blaspheme. In to whiche all and greuouser than these, the lady pleasure wyll drawe the heedlonge after thou ones hast ceased to be thyne owne man, and haste put thy wretched heed vnder her gyrdle. Pondre moreouer how this lyfe vanysheth away faster than smoke, lesse of substaunce than a shadowe, and howe manye snares dethe pytcheth for vs, layenge awayte in euerye place and at all seasons.

Sodeyne deth

Here and at this poynte it shall profyte syngularly to call to remembraunce, and that name by name, yf that sodeyne deth hath taken away any somtyme of thyne acquayntaunce, of thy familyer frendes, of thy companyons, or els of them whiche were yonger than thou: and mooste specyally of them which in tyme passed thou hast had felowes of fylthy pastyme. And lerne of an other mannes peryll to be more ware and circumspecte. Remembre how delycyously they lyued, but howe bytterly they departed. Howe late they wared wyse / howe late they beganne to hate their mortyferous and deedly pleasures. Lette come to remembraunce the sharpenesse of the extreme iudgemente / and the terryble lyghtenyng of that fearfull sentence neuer to be reuoked / sendyng wycked men in to eternall fyre / and that this pleasure of an houre, shorte and lytell / must be punyshed with eternall tur-

The straymes of the extreme iudgement.

mentes. In this place waye dylygently in a apayze of ballaunces, howe vnegall a chaunge it is, foz the moste fylthy and very shoꝛte delectacyon of luste, bothe to lose in this lyfe the ioye of the mynde beynge moche swceter and moze excellēt, and in the lyke to come to be spoyled of ioyes euerlastynge. Moꝛeouer with so shadowe lyke and lytle vayne pleasure to purchace sozowes neuer to be ended. Fynally if it seme an harde thyng to dispyse ꝧ so small delectacyon foz Chzistes sake, remembze what paynes he toke vpon hym foz the tendze loue he bare to the. And beside the comen iniuryes of mans lyfe, how moche of his holy bloode shedde he, howe shamefull, howe bytter dethe suffred he, and all foz the. And thou of all those thynges vnmyndfull, crucyfyest agayne the sonne of god, iteratyng a fresshe those madde pleasures whiche caused and compelled thy heed and lozde vnto so cruell tourmentes. Than acoꝛdyng to ꝧ rule aboue reherssed, call to mynde howe moch of tweefytes he heaped on the, whan as yet thou haddest deserued nothyng at all: foz the which all though no suffycient oz lyke recompence can be made of thy parte, no foz the leest, yet desyzeth he agayne none other thanke but that thou after his ensample, shuldest refrayne thy mynde from dredly and mozetall pleasures, and tourne the vnto the

The ioyes of pure mynd is moche sweter than is the pleasure of synne.

The benefytes of god.

Uenus is the godesse of loue & she is.¶ ut for loue

Cupido is the god of loue/ & is also put for loue.

loue of hyghest goodnesse and of infynyte pleasure and beautye. Compare togyther thole two, Uen⁹, & two cupides of Plato, that is to saye honest loue and fylthy loue, holy pleasure & vncleny pastyme, cõpare togyder the vnlyke mater of eyther other. compare the natures, compare ẏ re wardȝ. And in all temptacyons, but namely whã thou art styred to filthy luste, set to the before thyne eyn thy good aungell whiche is thy keper and contynuall beholder & wytnes of all thynges ẏ doest or thynkest, and god euer lokynge on, vnto whole eyen all thynges are open, which sytteth aboue the heuen & beholdeth the secrete places of the erth. And wylt not thou be afrayed before the aũgell presente & euen harde by the, before god, & al the company of heuen lokinge on & abhorryng, to cõmyt a thyng so abhomynable & filthy ẏ it wolde shame the to do the same in the p̃sence of one vyle mã? This thyng I wolde ẏ shuldest think as it is in dede. And if it were so that ẏ haddest eyen moche sharper of syght tha hath a beest called linxe, or moch clerer thã hath the egle, yet with these eyen in the moost clereste lyghte that coulde be, couldest thou not beholde more surely that thynge whiche a man dothe before the than all the priuye and secrete partes of thy mynde be open vnto the syghte of god and to his aungels. This also counte in thy mynde whan

Here is a good note for euery christen man.

Lynx is a beest of moost purest syght amonge all beestes.

thou arte ouercome of bodylye luste, of two thynge the one muste folowe, eyther that voluptuousnes ones taſted, ſhal ſo enchaunt and derken thy mynde, that thou muſt go from fylthynes to fylthynelle, vntyll thou cleane blynded ſhalte be brought in ſenſum reprobum, that is to ſaye, in to a leude & reproued iudgement: and ſo made obſtynate and ſturdye in euyll canneſt not no truly, not than yelde vp fylthy pleaſure whan ſhe hath forſaken the, whiche thyng we ſe to haue happened to very may, that whan the bodye is waſted, whan beautye is wyddered and vanyſhed, whan the bloode is colde, whā ſtrength kayleth, and the eyen waxe dymme, yet ſtyll cōtinually they ytche without ceaſynge. And ye greater myſcheſe are nowe become filthy ſpeakers, than before tyme they were vnſhamfull lyuers, than whiche thynge, what can be more abhomynable & monſtrous, The other is yt peraduenture it ſhall happen the by the ſpecial fauour of god to come agayne to thy ſelfe. Than muſte that ſhorte and fugityue pleaſure be purged with very great ſorowe of mynde, with myghty & ſtronge labour, with continuall ſtremes of teares. Howe moche more wyſdome therfore is it not to receyue at al the poyſon of carnal pleaſure, than eyther to be brought in to ſo vncurable blynnneſſe, or els to recompence ſo lytell, and that alſo falſe plea-

Obſtinacy of a frowarde mynde ſpringeth of bodyly luſt.

cure with so greate grenaunce & doloꝛous payne? Moꝛe ouer thou mayste take also many thynges of the circumstaunce of thyne owne person, whiche myght call the backe from voluptuous pleasure. Thou art a pꝛeest, remembꝛe that thou art all togyther consecrate to thynges perteynyng vnto god. what a myscheuous dede, howe vngoodly, how vnmete, and howe vnwoꝛthye it sholde be, to touche the rotten and stynkyng flesshe of an hoꝛe, with that mouthe wher with thou receyuest that pꝛecyous bodye so greatly to be honoured, and to handell lothsome and abhomynable fylth with the same handes wherwith all (euen the aungelles mynystrynge to the and assistynge the) thou executest that ineffable and incompꝛehensyble mysterye. Howe these thynges agree not, to be made one bodye and one spiryte with god, and to be made one bodye with an hooꝛe. If thou be lerned, so moche the nobler and lyker vnto god is thy mynde, and and so moche the moꝛe vnwoꝛthye of this shame and rebuke. If thou be a gentylman, yf thou be a pꝛynce, the moꝛe aperte and open the abhomynacyon is: the greuouser occacyon gyueth it vnto other inferyoꝛs to folowe the same. If thou be maryed, remembꝛe what an honest thynge is a bedde vndefyled. And gyue dylygence as moche as infirmite shal suffre (that thy

A pꝛeest.

If thou be lerned.

A gentylman.

A maryed mā:

wedlocke may conterfayte the moste holy maryage of Chryste & his churche, whose ymage it beareth that is to wete, that thy maryage may be clene bareyn in vncienly nes, & plentyous in procreation. For in no kynde of lyuynge can it be but very fylthy to serue & be bounde to vncienly lustes. If thou be a ponge man, take good hede besyly that thou pollute not vnaduysedly the floure of thy youthe, whiche wyll neuer spryng agayne: & that thou cast not away vpon a thyng moste fylthy, thy best & very golden peres, which flye away most swyftly, & neuer retourne agayne. Beware also lest now through the ignorraunce and necligence of youthe, thou cõmytte that thyng whiche sholde grudge the here after by all thy hole lyfe, the cõscience of thy mysdedes euer persecuting the with those moost bytter, moost greuous and sharpe stynges which whã pleasure departeth, she leueth in our myndes. If thou be a woman, this kynde nothynge more becometh than chastyte, than shame, & feare of dishonesty If thou be a mã, so moche the more art thou mete & worthy of greater thinges, and vnmete & vnworthy of these so leude thinges If thou be olde, wysshe thou haddest some other mans eyen to beholde thy selfe with all, that thou myghtest se howe euyll voluptuousnesse sholde become the: which in youthe veryly is myserable and muste be

A ponge man

Fylthy pleasure leueth behynde her stynge in our myndes.

A woman.

A man.

An olde man.

Agaynst the lechery of olde men & women.

dyspleed, but in an olde foole forsoth wōderful and monstrous, & also cuē vnto the very folowers of pleasure, a iesting and mockyng stok. Among al mōsters none is more wonderful thē fylthy lust in age. Oh dotypol, oh to moche forgettul of thy self, at the left way behelde at a glasse the hoore heares and whyte snowe of thy heed, thy forheed forowed & wrynckles, and thy careyn face most lyke vnto a dead corps: & now at the last ende, whan ỳ art come euen to the pitt brynke, care for other thinges more agreable vnto thy yeres: at ỳ left way, ỳ whiche became the to haue done before tyme (reason mouing the) do now, thy eares puttig the in remēbrance or rather cōpellyng the, Euen now pleasure herselfe calleth the of sayeng, neyther I now am comly vnto the neyther yet ỳ mete or apte vnto me. Thou hast playde ynough, ỳ hast eaten ynoughe, thou hast dronke inough, it is tyme for the to departe: why holdest ỳ yet so fast & artio gredy on pleasures of this lyfe, whā very lise her self forsaketh the. Now is ỳ tyme for ỳ mistical concubyne Abysac, that ones she may brygn to rest in thy wiome, let her with holy rage of loue heate thy mynde, & in her embraynges kepe thou warme and comforte thy colde membres.

Dauyd was so olde that he coulde get no heate in his lymmes/tyll they brought the Israelytes vnto Dauid Abisac a fayre yonge mayde which lay with hym & kept hym warme/he knewe her not/shee ma yneds pure mayde. By her is lygnyfyed wysdō/a thyng moost mete for age/all fylthynes & vncēnes layde aparte.

¶ A shorte recapitulacyon of remedyes a gaynst the flame of lust. Ca. xxxiii.

FInally to make a shorte & compendyous cõclusyon, these be the moste speciall thinges which wyll make the sure from pleasures & entysinges of the flesshe. Furste of all circũspecte and diligent auoydynge of all occasions. whiche precepte thoughe it be mete to be obserued also in other thinges, bycause that he whiche loueth perylles is worthy in thẽ to perisshe: yet these be moste chefely those Syrenes whiche almoste neuer man at all hath escaped, saue he whiche hath kepte farre of. Auoydynge occasyons. Syrenes be mery maydẽs

Secondly moderacyon of eatynge & drinkyng & of slepe. Temperaunce and abstynence from pleasures, ye from suche as be lawful & permytted. The regarde of thyne owne deth the, & cõtemplacion of the deth of Chrisk. And those thinges also wyl help if thou shalte lyue with suche as be chaste and vncorrupted. If thou shalte eschewe as a certayne pestylẽce the cõmunycacion of corrupte and wanton persons. If thou shalte flye ydle solytarynesse & slugysshe ydleneesse. If thou shalt exercise thy mynde strongly in the medytacyon of celestyall thynges, and in honest studyes. But specyally yf thou shalte consecrate thy selfe with all thy myght vnto the inuestygacyon and serchynge of mysteryes of holy scripture. If thou shalte praye bothe often and purely, most of all whan temptacyon inuadeth and assawteth the.

Capto. xxxiiij.

Agaynst the entysynges and prouo kynges vnto auaryce. Ca xxxiiij.

Auaryce.

IF thou shalt perceyue that thou arte eyther by nature any thynge enclyned to the vice of auarice, or styred by the deuyll: call to remembraunce (according to the rules aboue reherled) the dignite of thy condicyon or state, whiche for this thynge onely was created, for this redemed, that thou euer sholdest enioye that infynyte good thynge god, for god hath forged all the holy buyldynge of this worlde that all thynges sholde obeye vnto thy vse & necessitie. How sylely than, and of how straygte and narow a mynde is it, not to vse but so greatly to wonder at thynges dombe and moost vyle: takeaux aye the errour of men what shall golde & syluer be but reed erth and whyte: Shalt thou kyng the disciple of pooze Chryst, & called to abetter possession, wonder at that as a certayne great & excellent thyng, whiche no philosopher of the gentyles dyd not set at naught: not to possesse ryches, but to dispyse rychesse is a noble thynge. But the cõmynaltie, of chrystien men by name onely, crye out agaynste me, & be glad to disceyue them selfe moost craftely. Very necessitie (say they) cõpelleth vs to gader good togyther, wherof, if there sholde be none at all, than coulde we not forsoth ones lyue: if it sholde be thynne and

To dyspyse ryches is a noble thynge.

poore, than sholde we lyue in moche my-
sery without pleasure. But & yf it be som-
what clene and honest, and somwhat plen
teous withal, it bringeth many cōmodyt-
tees to man. The good ly kyng of body is
well sene vnto, prouysion is made for our
chrisien, we lend & profyte our frendes,
we are delyuered from contempt & be the
more let by: in conclusion also a man shall
haue the better name whā he is somwhat
welthy. Of a great many thousandes of
chrisien men thou canst scarse fynd one or
two that doth not both say & thynke these
thinges. Neuertheles to answere these mē
vnto both partes. First of all bicause they
cloke theyr couetousnes with the name of
necessite, I wyl lay against them the para
ble rehersed in the gospell, of the lylyes &
of the byrdes, lyuynge from day to day
without farther prouysyon, whose ensam
ple Christ exhorteth vs to counterfaite. I
wil lay agaynst them that the same Christ
wolde not ones suffre so moch as a scryp
to be caryed aboute of his disciples. I
wyll lay agaynst them that he commaun-
deth vs (all other thinges layde aparte) be
fore all thinges to seke the kingdom of he-
uen: and promyseth that all thynges shall
be cast and gyuen to vs. whan at any time
had not they thynges necessarye to mayn-
tayne lyfe withal sufficiently, which with
all theyr hertes haue gyuen them selfe to

Christe in the gospell of Mathew / leest his disciples shuld care for meate / drynke / or clothes bad them to beholde the lilies how they were clothed / & the byrdes how they were fed / saying / if your father of heuē make prouisiō for so vyle thinges moch more ye can not lak who me he loueth singulerly.

vertue & to the true lyfe of a chriſte man, And how ſmall a thyng is that which nature requyreth of vs, but thou mealmreſt neceſſite not by ỳ nedes of nature, but by the boundes of couetouſneſſe. But vnto good men, euen that is ynough ỳ ſcarſely cõtẽteth nature. How beit verily I do not ſo greatly ſet of theſe which forſake at one choppe theyr hole ſubſtaunce euery whit, that they might the more chamfully begat of other. It is none offence to poſſeſſe money, but to loue & ſet ſtore by money, that is a vyce & colyn to ſynne. If ryches flow vnto the, vſe the office of a good diſpẽcer: but & if it ebbe & go away, be not cõſumed with thought, as thoughe thou were robbed of a great thynge, but rather reioyce that thou art delyuered of a perylous fardell. Notwithſtandynge he whiche conſumeth the cheke ſtudy & paſtyme of his lyfe in heapinge vp ryches togyther, whiche gapeth at them as a certayne excellent or noble thyng, & hyghly to be deſyred, and layeth them vp to ſtore, that he may haue ynoughe to ſerue hym for longe tyme, ye though he ſhulde lyue euen to the age of Neſtor: this man peraduenture may well be called a good marchaunt, but that he is a good chriſten man forſothe I wolde not ſaye whiche hangeth all togyther of hym ſelfe, and hath diſtruſte of the promeſſes of Chriſte, whoſe goodneſſe, it is eaſy to

Neſtor lyued thre hundred yeres.

wete, shall not fayle a good man puttynge his trust in hym, seyng that he so lyberally both fedeth and clotheth the poore sparowes. But lett vs nowe caste acomptes of the commodities, which richesse is beleued to bryng with hym. Fyrst of al euen by the cõmune consent of the gentyle philosophers: among the good thynges whiche are called Bona vtilia, that is to saye, good profytable thynges, ryches hath the lowest place. And whan all other thynges (after the diuision of Epictetus) are without man, excepte onely vertue of the mind yet nothynge is so moche without vs as money is, nothynge bryngeth so lytell commodyte. For what so euer there is any where of golde, what so euer there is of precyous stones, yf thou alone haddest it euerye deale in thy possession, shall thy minde be therfore the better by the valure of one heare? shalte thou be the wyser? shalte thou be the more connynger? shalt thou be any whyte the more in good helth of body? shall it make the more stronge and lusty, more fayre and beautious, more yonge, No trewly. But you wyll say that it purchaseth pleasures, truthe it is, but they be deadly pleasures, it getteth a man honoure, but what honoure I praye you, verely false honoure, whiche they gyue, that prayseth nothyng, setteth by nothing but onely folysshe thynges, and of whom

Riches among prayable thynges optayne the lowest rowme.

Richesse helpeth nothynge to vertue.

To false pleasures vayne honours they helpe somwhat

to be prayſed, is well nere to be diſprayſed
Trewe honour is, to be lauded of them
whiche are cõmendable and prayſe wor-
thy them ſelues. The hyghest honoure
that can be, is to haue pleaſed Chryſte,
Trewe honour is, the rewarde not of ry-
cheſſe, but of vertue. The folyſche people
gyueth the roume and place, gaſeth vpon
the, and gyueth the honoure and reue-
rence. O foole, they wonder at thyne ap
arayle, and honoureth it and, not the:
why doeſt thou not diſcende in to thyne
owne cõſcience, & conſyder the myſerable
pouerte of thy myndes whiche if the com-
mune people ſawe, than wolde they iudge
the as myſerable & wretched, as they now
call the happy & bleſſed. But good getteth
frendes. I graunt, but yet fayned & falſe
frendes: neyther getteth it frendes to the
but to it ſelfe, And certainly the riche man
is in this poynt of all men moſte vnfortu-
nate and wretched, bycauſe he can not ſo
moche as diſcerne or knowe his true freen
des & louers from other. One hateth him
priuely & ſecretly in herte & mynde as an
harde nygarde. Another hath enuy at him
bycauſe he paſſeth hym in riches. Another
lokyng to his owne profyte & auaūntage,
flatreth hym, & holdeth vp his ye and his
nay, & ſmyleth vpon hym, the ende that
he may ſcrape & get ſome thing from him.
He that before his face is moſte louynge &

honour is the rewarde of ver tue, and not of ryches.

Rycheſſe get-teth frēdſ, but thoſe falſe and fayned.

kynde, wysheth & prayet for his quycke and hatyr dethe. There is none that loueth hym so hertily and entierly, but that he had leuer haue hym deed than aliue. No man is so familyer with hym, that wyll tell hym the truthe. But be it in case there were one special frende among a thousande that loued a ryche man hertily without any maner of fayntyng, yet can not the ryche man but haue in suspection and mistruste euery man. He iudgeth al men to be vultures and rauenous byrdes gaping for carayn: he thynketh all men to be flies flyenge to hym, to sucke out some profyte of hym to them selues. what so euer commodite therfore riches semeth to bring, it for the most parte, or els al togither is but coloured and disceitful, it is shadowlike and ful of delusion appering otherwyse than it is in very dede. But they bring, very many thinges which are euyl in dede, and taketh awaye very many of these thynges whiche are good in very dede. Therfore if thou wylte lave accomptes well and perfytly of that which is won, and that whiche is lost: doubtelesse thou shalt fynde that they neuer bryngе so moche of cõmodites, but that they drawe with them to to moche more of incõmoditees and displeasures. with how painful and sore labours are they gotten, and with howe great ieopardyes, with howe great thought & care

Wherfore christ compareth ryches vnto thornes.

be they kepte, with how great heynesse and sorow are they lost, for which causes Christ calleth them very thornes, bycause they rent, teare, and plucke a sondre al the tranquilitie and quietnes of the mynde, with a thousande cares, than the whiche tranquilitie of mynde, nothynge is to man more swete and pleasaunt, and they neuer quench thurst & desyre of them selfe, but kendleth and encreaseth it more and more They dryue a man headlonge into all mischefe. Neyther flatter ỹ thy selfe in vayne, sayeng: nothing forbiddeth, but that a mā at one tyme maye be both ryche and good. Remēbre what verite sayth, that is more easy for a camell to crepe through the eye of a nedle, than a ryche man to entre in to the kyngdome of heuen. And plainly without excepcion, true is that sayeng of saynt Jerome, A rych man to be eyther vniuste. hym selfe, or the heyre of an vniuste man. Great ryches can neuer be either goten or elles kept without syn. Remēbre of how moch better rychesse they robbe the. For he hateth the very taste and smell of vertue, he hateth all honest craftes, who so euer setteth his hert vpon golde. Moreouer the vyce of auarice onely is called ydolatry of Paule. Neither with any other vyce at all Christ hath lesse acqueyntaūce neither the selfe same persone can please God and Mammon also.

It is harde for a riche man to be a good man

Auarice is called ydolatrye. Mammon is the deuyl whiche tempteth and styreth to couetousnes

¶ The recapitulacion of the remedyes agaynst the vyce of auaryce. Capto.xxxv.

Thou shalt lyghtely therfore cease to wondre at money, yf thou wylt ponder and wey dilygently very good thynges & those that be false and apparant good ie paynted and coloured cõmodities, & those that be very cõmodyties in dede. If thou wylte lerne to thyne inner eyen to beholde and to loue that noble good thyng whiche is infinyte, which only whan it is present, ye thoughe all other thynges sholde be lacking, habundantly doth satisfie the mynd of man, which is wyder and larger of capacite than that it can be sufficed with all the good thynges of this worlde. If thou shalte oft call agayne before thyne eyen in what condition and state thou were, whã the erth first receyued the, whã thou were first borne, lykewise i what state the same shall receyue the agayne whan thou dyest. If euer shall be presente in memory that famous foole of whom is made mencion in the gospell, to whome it is sayde. This nyght wyl I fet agayn thy soule from the and these thinges which thou hast gadred togyther whose shal they than be. If thou shalt turne thy mynde from the corrupte maners of the commen sorte vnto the pouerty of Mary Christes mother, vnto the

The mynde of man is of great capacitie / god onely fulleth it.

Naked we cam and naked we shall go.

pouertie of the apostles, of the martyrs, & most of all of Christ thy heed. And set before the that fearfull word Ue, that is in Greke, wo be to you, which Christ so menaceth and threteneth vnto the rych men of this worlde.

Ageynst ambition or desyre of honour and authoritie. Capto. xxxvj.

If at any tyme ambition shal combre and vexe thy mynde through her enchauntementes, with these remedyes thou shalt arme thy selfe before hand without taryeng (accordinge to the rules whiche I gaue before) take and holde this with toth and nayle, that to be honoure onely which springeth of true vertue, whiche selfe same neuertheles a man must sometyme refuse, euen as taught vs both with doctryne and ensample our maistre Iesus Christ. And this to be the chefe honoure & onely honour which a christen man shold desyre and wilshe for, to be praised not of men, but of god, for whome he cōmendeth (as sayeth the apostle) that man is perfyte and worthy of honour in dede. But yf honour be gyuen of mā for an vngoodly and vnhonest thing, & so of vngoodly persons this is not honoure but greate dishonesty, shame & rebuke. Yf for any mene & indifferent thyng, as for beauty, strength, riches,

honour springeth of vertue onely.

It is an honest thing to be lauded of god.

hynne: yet verily shall it not be called truly honour, for no man deserueth honoure with ye thynge wherof he deserueth not to be prayled. If for an honest thyng in dede it shall be honour: yet he whiche deserueth it shall not desyre it, but verily shalbe content with ye very vertue & cõscyence of his good dede. Beholde therfore how folysshe & howe worthy to be laughed at these honoures be, for whose desyre the cõmune people so greatly burne and rage. Fyrst of all, of whome are they gyuen? Truly of them with whome is no difference bytwene honesty & dishonesty. wherfore are they gyuen? very ofte for meane thynges, now & than for fylthy thynges. To whome? to hym whiche is vnworthy. who so euer therfore gyueth honour, he dothe it, or for feare, and than is he agayne to be feared, or for profyte, and than he mocketh the: or bycause he his astonyed at thynges of naught, and worthy of no honoure, & than he is to be petyed: or bycause he iudgeth the to be endued with suche thynges as honour is gyuen vnto of dutye, wherin if he be deceyued, gyue dylygence that thou mayst be, that he supposeth the to be. But and yf he hyt aryght, referre all thyne honour vnto hym, to whome thou arte in dette, yea for all those thynges whervnto the honoure is gyuen. As thou oughtest not to ascrybe vnto thy selfe ye vertue: so

honour gyuen of vnhonest persones.

honour gyuen of some people

is it vnlyttynge to take vpon the, the ho-
noure therof. Belydes this, what is gres-
ter madneſſe, than to eſteme the valure of
thy ſelfe by the oppynyons of folyſſhe men
in whoſe handes it lyeth to take awaye a-
gayn whan ſo euer they lyſt, the very ſame
honour whiche they gyue, and diſhoneſt
which was euen nowe honeſted. Ther-
fore nothynge can be more folyſſhe, than
eyther to reioyce for ſuche honours whan
they happen, or to be ſory or mourne whan
they be taken away, whiche not to be true
honours, thou ſhalte perceyue at the leeſt
way by this probacion & argument, for ſo
moche as they be cõmen to the worſt and
lewdeſt perſons of all yea they chaunce al-
mooſte to none more plenteouſly: than to
them whiche of trewe honours be mooſte
vnworthy. Remembre how bleſſed is the
quyetneſſe of a meane lyfe, bothe pryuate,
(that is to ſaye, charged with no commune
beſynes) and alſo ſeparated & remoued out
of the way from all noyſe, haunt, or prece.
On the other ſyde, conſyder how full of
pryckes, how full of cares, of peryle, of ſo-
rowes, is the lyfe of great men. what diffi-
cultye it is, not to forgete thy ſelfe in pro-
ſperite, how harde it is for a man ſtanding
in a ſlypper place not to fall how greuous
the fal is from on hygh. And remẽbre that
all honour is coupled with grate charge,
and how ſtrayt the iudgement of the hygh

To whome ho
nour chaũceth
moſt comenly.

The quietnes
of a priuate life

iudge shal be agaynst them whiche here in vsurpyng of honours, preferre them selfe afore other men. For surely, who so euer shall humble and submyt hym selfe, hym as an innocent or harmeleſſe pion, mercy shal socour. But who so euer exalteth hym selfe as a pertyte man, the same pion excludeth from hym selfe the helpe & socour of grace Let euer the ensample of Chryst thy heed sticke fast in thy mynde. what thing as touching to the worlde, was more vyle, more dispysed, or lesse honoured than he? How forloke he honours whan they were profered him, which was greater thā any honour, How set he no store of honours whā he rode vpon an asse, Howe condempned he them, whan he was clothed in pall, and crowned with thorne, Howe vnglorious or vyle a dethe chose he, But whome the worlde despysed hym the father glorified. Let thy glory be in the crosse of Chryst, in whom also is thy helth, welth, sauyng, defence & protectiō. what good shall worldly honours do to the, yf god calle the awaye and despyle the, and the aungels lothe, abhore, and defye the,

Let it not exalte thy mynde because thou beest rule ouer other men.

¶ Agaynst elacion, otherwyse called pryde or swellyng of the mynde. Ca. xxxvii.

THou shalt not swel in thy mynde, yf (accordyng to the cōmune prouerbe

Know thy selfe

vled of euery man) thou woldest knowe thy selfe: that is, what so euer great thing what so euer goodly or beautyfull thyng, what so euer excellēt thyng is in the, thou accompt that to be the gyfte of god, & not thy good. On the other syde, yt what so euer is lowe or vyle, what so euer is foule or fylthy, what so euer is shrewde or cuyl, thou ascrybe that altogyther vnto thyne owne selfe. If thou remēbre in how moche fylthe thou were cōceyued, in how moche borne, how naked, how nedy, how brutyshe, howe wretched, howe mysserably thou crepest into this lyght. If thou remembre into how many diseases or sycknes on euery syde, vnto how many chaunces, vnto how many incombraunces, greues, and troubles this wretched body is daūgered. And agayne how lytell a thyng were able shortly to cōsume and brynge to naught this cruell & vnruly gyaunt, swelling with so myghty a spiryt. Pondre also this, what maner thynge that is wherof thou takest vpon the. If it be a meane, or an indifferent thyng, it is folysshnes: yt a fylthy thynge, it is madnes: yt an honest thynge, it is vnkyndnes. Remembre also nothyng to be a more sure document, or proofe of starke folysshnes, a lacke of vnderstandyng, than yt a man stande greatly in his owne conceyte. And agayne that no kynde of folye is more vncurable. If thy

Perceiue wher of thou stādest so greatly in thyne owne conceyte.

mynde begyn to aryse and waxe great, bycause vyle man submytteth hym selfe to the: thynke howe moche greater a myghtyer god hanged ouer thyne heed, whiche crussheth downe euery proude necke erecte streyght vp, & bryngeth euery hyll vnto a playne, whiche spared not, no verily not so moche as the aungell whan he was fallen in to pryde. And these thynges also shall be good, though they be of a lyghter sort, yf thou woldest compare thy selfe alwaye with excellenter ylones. Thou lykest thy selfe, bycause of a lytel beute of thy body: cõpare thy selfe to them whiche in beaute be farre before the. A litel cõnyng maketh the to set vp thy fethers: turne thyne eyẽ vnto them, in comparyson of whom thou mayst seme to haue lerned nothyng at all. Moreouer if thou wylt accompt not how moche of good thynges þ halte: but howe moche thou lackest And with Paule forgetfull of those thynges which be behynde the: woldest stretche forth thy selfe to the thynges whiche remayne afore the. Furthermore, that also shall not be an vnwyse thyng, yf whan the wynde of pryde dothe blowe, by and by we turne our very euyll thynges in to a remedy, as it were expellyng one wylon with another. That thyng shall this wyse cõme to passe, if whan any greate vyce or deformite of body, whan any notable domage, eyther fortune hath

Consydre thyne owne vyces & deformitie.

gyuen, or holy hath brought to vs, whiche myght gnawe vs vehemently by the stomacke: we set that before our eyen, and by thensample of the peacocke we beholde our selfe chefely in that parte of vs, in whiche we be moost deformed, and so shall thy feathers fall forthwith, and thy pryde abate.

Arogancy / presumpcion / or pertynacy / is a hateed vyce.

Beyonde all these (beslydes that none other vyce is more hated vnto god) remembre also that arrogancye, pryde, and presumpcion is notably hated, and had in derision euery where among men: whan contrary wyse lowlynesse and meknes, bothe purchaseth ỹ fauour of god, and knitteth vnto the, the benyuolence of man. Therfore to speke cõpendiously, two thinges chefely shal refrayne the from pryde, yf thou cõsyder what thou art in thy selfe, fylthy in thy byrth, abbuble (suche as ryseth in the water) throughout all thy lyfe, wormes meate in thy dethe, and what Christ was made for the.

¶ Agaynste wrathe and desyre of vengeaunce. Capto.xxxviii.

wrathe is a cholerysche thynge.

When feruent sorowe of the mynde stryreth the vp vnto vengeaunce, remembre wrathe to be nothyng lesse ..... than that whiche it falsely counterfayteth, that is to wete, fortitude or manfulnesse. For nothynge is so cholerysche, so

weyke, nothynge so feble and of so vyle a mynde, as to reioyce in vengeaunce. Thou woldest be counted a man of great stomak, and therfore thou suffrest not iniurye to be vnauenged: but in conclusyon by this meanes thou vttrest thy childishnes, saying thou canst not rule thyne owne mynde whiche is the very propertye and office of a man. Howe moche manlyer, how moche excellenter is it, to set an other mans folye at naught, than to counterfayte it? But he hath hurte the, he is proude and fyerse he scorneth the. The fylthyer he is, so moche the more beware leest thou be made lyke hym. what the deuyls madnesse is it, that thou to auenge an other mans lewdnesse, woldest be made the lewder thy selfe? If thou despyse the rebuke, all men shall perceyue that it was done to one vnworthy therof: but & yf thou be moued thou shalte make his quarell whiche dyd the wronge moche ẏ writer. Furthermore take ẏ thing as it is, yf ony wronge be receyued, that is not eased one whyt with vengeaunce, but augmented. For in conclusyon, what ende shall there be of iniuryes on bothe sydes, if euery mā go forth and procede to reuenge his owne greefe? Ennemyes encreas on bothe partes, the sorowe waxeth freshe & rawe agayne, & the longer it endureth the more vncurable it is. But with softnes & with suffraunce is healed now & than, yea

Regarde lytell an other mans folye.

euen he which dyd the wronge, and after his cõmen to hym selfe agayne, of an enemy, is made a very truely and faythfull frende. But the very same hurte which by vengeaũce thou coueytest to put from the reboundeth backe agayne vpon the, and not without encrease of harme. And that also shall be a soueraygne remedye agaynst wrathe, yf (accordynge to the diuysyon of thynges aboue reherced) thou woldest cõsyder, that one man can not hurte another yf he wolde not, saue in those thynges onely, whiche be outwarde goodes, whiche so greatly perteyn not vnto man. For the very good thynges of the mynde, god onely is able to take awaye, whiche he is not wont to do, but vnto vnkynde psons, and onely he can gyue them, whiche thing he hath not vsed to do, vnto cruell and furyous psons. No chrysten man therfore is hurte but of hym selfe. Iniury hurteth no man but the worker therof. These thynges also helpe (thoughe they be not weyghty) that thou shalte not folowe the sorowe of thy mynde. If the circumstaunces of rethoriciens wel gathered togyther, thou bothe make lyghte of thyne owne harmes, & also minysshe the wronge done of an other man commenly after this maner. He hurte me, but it wyll be sone amended. Moreouer he is a chylde, he is of thynges vnexperte, he is a yonge man, it is a woman, he dyd it

thzoughe an other mans mocyon oz counsayle, he dyd it vnware, oz whan he hadde wel dzonke, it is mete that I fozgiue him. And on the other syde, he hath hurt me gre nously. Certaine, but he is my father, my bzother, my mayster, my frend, my wyfe, it is accozding that this greke sholde be fozgyuen, eyther foz the loue, oz els foz the authozitie of the person. Oz els thou shalte set one thynge agayne another, and recom pence the iniury & other good benefytes done of hym vnto the. Oz with thine offē ces done to him afoze season, shalt account it euen, and so make quite. This man hath hurt me fozsoth, but other tymes howe oft hath he done me good. It cōmeth of an vn lyberall mynde to fozget the good benefy tes, & onely to remembze a litle wzonge oz displeasure. Now he hath offēded me, but how often offended of me. I wyll fozgiue hym, that he in lykewyse by myne ensam ple may pardone me, yf I an other tyme trespace agaynst hym. Fynally it shal be a remedy of moch greater vertue & of strōg operation, yf in the mildoyng of an other man agaynst the thou dideft thynke in thy selfe, what thynges, how greuous, & how ofte thou hast synned agaynste god, howe many maner of wayes thou art in det to hym, as moch as thou shalte rempt vnto thy bzother which is in thy dette, so moch shall god fozgyue vnto the. This waye of

Fozgyue thy detfoure.

forgyuyng other mennes dettes hath he caught vs which is hym selfe a creditour, he wyll not refuse the law which he hym selfe made. To be absolued or losed from thy synnes thou rennest to Rome, saylest to sayne James, byest pdons moste large. I dispraise veryly all that thynge whiche thou doest, for whan all is done, there is na redyer way, no surer meanes wherby (if thou haue offended) thou mightest come to fauour agayne & be reconcyled to god than yt thou whan thou art offended, be reconcyled agayne vnto thy brother, forgyue a lytle trespace vnto thy neyghboure (for it is but small what so euer one man trespaceth agaynst an other) that Chryste may forgiue the so many thousande offenres, But it is harde (thou sayest) to subdue the mynde whan he begynneth to ware hote. Remembrest thou not, how we moche harder thynges Chryst suffred for the. what were thou whan he for thy sake bestowed his precyous lyfe? were thou not his ennemy? with what softenes suffreth he the, dayly repetyng thyne olde synnes? Last of all, how mekely suffred he the vttermost rebukes, bondes, strypes, fynally deth moste shamefull? why, why, bostest thou thy selfe of the heed, yt thou care not to be in ỳ body? Thou shalt not be a membre of Chryst except thou folow ỳ steppes of Chryst. But he is vnworthy to be forgy

By the ensaple of christ swage thy mynde.

yen. ye, were thou worthye whome god
shulde forgyue? In thyne owne selfe thou
wylte haue mercy exercysed, & against thy
brother wylt thou vse extreme & cruell iu-
stice? Is it so great a thyng if thou beinge
a synner thy selfe, sholdest forgiue a sinner
whan Christ prayed his father for them
which crucified him? Is it an harde thing
not to stryke thy brother, whom thou arte
also commaunded to loue? Is it an harde
thynge not to pay agayne an euil dede, for
which except thou woldest recompence a
good, thou shalt not be that towarde thy
selow which Christ was toward his ser-
uaūt? Finally if this man be vnworthy to
whom for an euyll turne a good sholde be
recōpensed, yet art thou worthy to do it,
Christ is worthy for whose sake it is done.
But in suffring an olde displesure, I cal &
prouoke a newe, he wyll do iniury agayne
if he shulde escape vnpunysshed for this if
without offēce thou canst auoyde, auoyde
it, if thou canst ease or remedy it, ease it, If
thou canst heale a mad man, heale him, yf
not let hym perish hymselfe alone rather thā
with the. This man which thinketh hym
selfe to haue done harme, thynke thou wor
thy to be pytyed, and not to be punished.
wylt thou be angry to thy cōmendacion &
laude? be angry with ỹ vyce, not ỹ the mā
But the more thou art enclined by nature
to this kynde of vyce, so moche the more

we must ꝑdon the vnworthy.

Be angry and agreued with the vice.

diligently arme thy selfe long before hand and ones for all to gither pryut sure in thy minde this decre or purpose, that ꝑ neither say nor do any thynge at any tyme while thou art angry, byleue not thy selfe whan thou art moued. Haue suspected what so euer the sodeyn mocion or rage of the mind diffineth or iudgeth, ye though it be honest Remembre none other difference to be bytwene a feantyk person & hym that rageth in ire, than is bytwene a shorte madnes ꝑ dureth but a season, & a cõtynual sleuerãt madnes. Cal to mynd how many thynges in angre thou hast sayd or done worthy to be repented, which now though in vayne thou woldest fayne were chaunged. Therfore whan that wrath wareth hote & boyleth yf thou can not straight way saue and delyuer thy selfe all to gyther from anger at the leest way come thus far forth to thy self and sobrenes, that thou remembre thy selfe not to be well aduysed, or in the right mynde. To remembre this, is a great part of helth. On this wise reason with thy self nowe verely so am I mynded, but anone hereafter I shalbe of another mynde moch contrary, why sholde I in the meane season saye agayn ste my frende (whyle I am moued) that thyng which hereafter whan I am pleased & my malyce ceased I coude not chaunge: why sholde I now do in my malyce or anger that thing which whan I

Saye nor do any thynge yf thou be angry.

am sobred and come to my selfe agayne, I sholde greatly sorowe and repent: why rather sholde not reason, why shold not pitie at the laste why sholde not Christ obtayne that of me now, which a litle pause of time shall shortly herafter obtayne. To no man (I suppose) hath nature gyuen so moch of blacke colour, but at the leste way he might so farforth rule him selfe. But it shall be a very good thing for the thus instructed to harden thy mynd with reason, with continuaunce & custome that thou coudest not be moued at all. It shal be a perfyte thyng yf thou hauyng indignation onely at the vyce, for a displeasure or rebuke doone to the, shalt rendre agayne a deed of charite. To conclude euen naturall temperaunce, which ought to be in euery man, requireth that ꝑ sholdest not suffre affections to rule the vtterly. Not to be wrothe at all, is a thyng moost lyke vnto god and therfore moost comly and beatyfull. To ouercome euyll with goodnes, malyce with kyndnesse is to counterfaite the perfyte charite of Christ Jesu. To hold wrath vnder and kepe hym backe wit a brydell, is the propertye of a wyse man. To folowe the appetyte of wrath, is not a poynte of a man veryly but playnly of beastes, and that of wylde beestes But if thou woldest knowe how moch vncomlye it were to a man to be ouercome with wrath, loke whan thou

Themynde must be hardened agayst wrath.

Beholde thyne owne countenãce whã thou art angry.

arte sobre, that thou marke the countenaunce of an angry persone, or elles whan thou thy selfe art angry, go vnto a glasse, whan thyne eyen so burne flamynge in fyre, whan thy chekes be pale, whan thy mouth is drawen awry, thy lippes fome, al thy mẽbres quake, whan thy voyce sou deth so malycyously, neither the gestures be of one fassyon, who wolde iudge the to be a mane Thou perceyuest now my most sweteste frende, how large a see is open all abrode to dispute of other vices after this same maner. But we in the middes of our course wyll stryke sayle leuyng the rest to thy discrecion. Neither truly was it my mynde or purpose (for that sholde be an infynyte worke) as I began, euen so to dissuade the from euery vyce, vyce, by vyce, as it were with sondry declamacions, and to bolde & conrage the to the contrary vertues. This onely was my desyre (whiche I thoughte sufficiente for the) to shewe a certeyne maner and crafte of a newe kind of warre, howe thou myghteste arme thy selfe agaynste the cuylles of the olde lyke burgynge forth agayne and sprygyng a fresh. Therfore as we haue done in one or two thinges (bycause of enlample) so muste thou thy selfe do partly in eueery thyng, one by one. But mooste of all in the thynges wherunto thou shalt perceiue thy selfe to be stered or instigate peculyerly, whether

Declamacions Sermons. Orations. Prechynges.

ſt be throughe vyce of nature, cuſtome, or
euyll bryngynge vp, againſt theſe thinges
ſome certayne decrees muſt be wryten in
the table of thy mynde, and they muſt be
renewed now and than, leeſt they ſholde
fayle, or be forgotten throughe diſuſe, as a
gaynſt the vyces of bachbytyng, filthy ſpe
kinge, enuy, gule, & other like. Theſe be the
onely ennempes of Chryſtes ſowdyours,
agaynſt whoſe aſſaute, the mynde muſte
be armed longe aforehand with prayer,
with noble ſayenges of wyſe men, with ỹ
doctryne of holy ſcrypture, with enſample
of deuoute and holy men, and ſpecyally of
Chriſte. Thoughe I doubte not but that
the redynge of holy ſcripture ſhal miniſtre
all theſe thynges to the habounda̅tly,
neuertheleſſe charite, whiche one brother
oweth to an other hath moued & exhorted
me, that at the leeſt way with this ſodeyne
and haſty wrytynges, I ſholde further &
helpe thy holy purpoſe, as moch as lyeth
in me, A thynge whiche I haue done ſom
what the rather, bycauſe I ſom what fea-
red leeſt thou ſholdeſt fall in to that ſuper-
ſtycyous kynde of relygious men, whiche
partly awaytynge on their owne aduaun
tage, partly with great zele, but not accor-
dynge to knowlege, walke rounde aboute
both by ſee and lande, & if any where they
gete a man, recouering from vyces vnto
vertue, hym ſtreyght waye with moſt im-

Certē decrees muſt be wryten in our mynde

why he wrote this boke ſom= what quyckly= er & with moie ſpede.

poꝛtune & lewde exoꝛtacions, thꝛetenyn-
ges, and flateryngs they enfoꝛce to thꝛuſh
in to the oꝛdꝛe of monkes, euen as though
without a coule there were no chꝛyſten
dome. Furthermoꝛe whan they haue fyl-
led his bꝛeſt with pure ſcrupulolite & dou-
tes inſoluble, than they bynde hym to cer-
teyn tradicions found by man, & playnly
thꝛuſte the wꝛetched perſons heedlonge in
to a certayne bondage of ceremonies, like
vnto the maner of the iewes, & teche him
to tremble and feare, but not to loue. The
oꝛdꝛe of mõkſhyp is not pitie but a kynde
of lyuyng, to euery man after the diſpoſi-
cion of his bodye & his mynde alſo, eyther
pꝛofytable oꝛ vnpꝛofytable, whervnto ve
ryly as I do not courage the, ſo lykewyſe
I coũſeyle not frõ it. This thyng onely I
warne the of, that thou put pytie neyther
in meate, noꝛ in rayment oꝛ habyte, noꝛ in
any vyſyble thyng, but in thoſe thynges
which haue ben declared and ſhewed the
afoꝛe, & in what ſo euer clones thou ſhalt
fynde oꝛ receyue the true ymage of Chꝛyſt
with them couple thy ſelfe. Moꝛe ouer
whan ſuch men be lackyng, whoſe cõuer-
ſacion ſholde make the better, withdꝛawe
thy ſelfe as moch as thou mayſte from the
company of man, & call the holy pꝛophets
Chꝛyſt & the apoſtles vnto cõmunication,
but ſpecially make Paule of kamplyer ac-
quayntaunce with the. This fellowe muſh

what cõpany-
ons a mã ſhold
choſe to lyue
withall

be had euer in thy wsom to be red and stadyed, bothe nyght and day: finally & to be lerned with out the boke wozde by wozde, vpon whome we haue now a good whyle enkozced with great diligẽce to make a cõment oz an rnarracyon, a bolde dede truly. But notwithstandyng we trustyng in the helpe of god, wyll endeuoze our selfe besyly, it eek after Ozigene, Ambzose and Augustyne, leest after so many newe interpzetours, we sholde seme to haue taken this labour vpon vs, vtterly eyther without a cause, oz without fruyte. And also that certayne besy & vnquiet pyckquarelles, whiche thynken it perfyte religyon to knowe nothynge at all of good lernyng, may vnderstande & well perceyue, that where as we in youth haue embzaced & made moche of the pure lernyng of olde auctours, & also haue gotten (and that not without greate swette & watche) a meane vnderstandynge of bothe the tonges, greke and latyn. we haue not in so doynge loked vnto a vayne and folisshe fame, oz vnto ỹ childisshe pastyme and pleasure of our mynde, but that we recozded longe before to adozne & garnysshe the lozdes temple with the ryches of other straunge nacyons & countreys, to the vttermost of our power. which temple some men with theyr ignozaunce and barbarousnes, hathe ouermoche dishonested, that by the reason of suche ryches, excel-

Good lernynge profiteth vnto pitie.

lst wyttes myght also be inflamed vnto
ꝥ loue of holy scripture. But this so great
a thing a fewe days layde aparte, we haue
take vpō vs this labour for thy sake, that
vnto the (as it were ✠ a tynder) we myght
shewe the waye which leadeth streyght vn
to Chryst. And I beseche Jesu, the father
of this holy purpyse (as I hope, ꝥ he wolde
vouchsafe beningly to fauour thy hol-
some enforcementes, yea ꝥ he wolde
in thaungynge of the, encrease
his grace, & make the pfyte,
that thou mightest quyk
ly waxe bygge & strōg
in hym, and spring
vp vnto a pfyte
mā. In whōs
also kare
thou
well brother and frende alwayes tru-
ly beloued to my herte, but nowe
moch more than euer before
bothe dere and pleasaūt.
At ꝥ cowne of Sayntz
Indomers, the
yere of Chri-
stes byrth
1501

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Thomas

HERE endeth this boke called ENCHIRIDION, or ꝑ manuell of a chrysten knyght, made by ERASMVS of ROTERDAME in the which boke is conteyned many goodly lessons, very necessary & profitable for the soule helth of all true chrysten people.

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